Church Management

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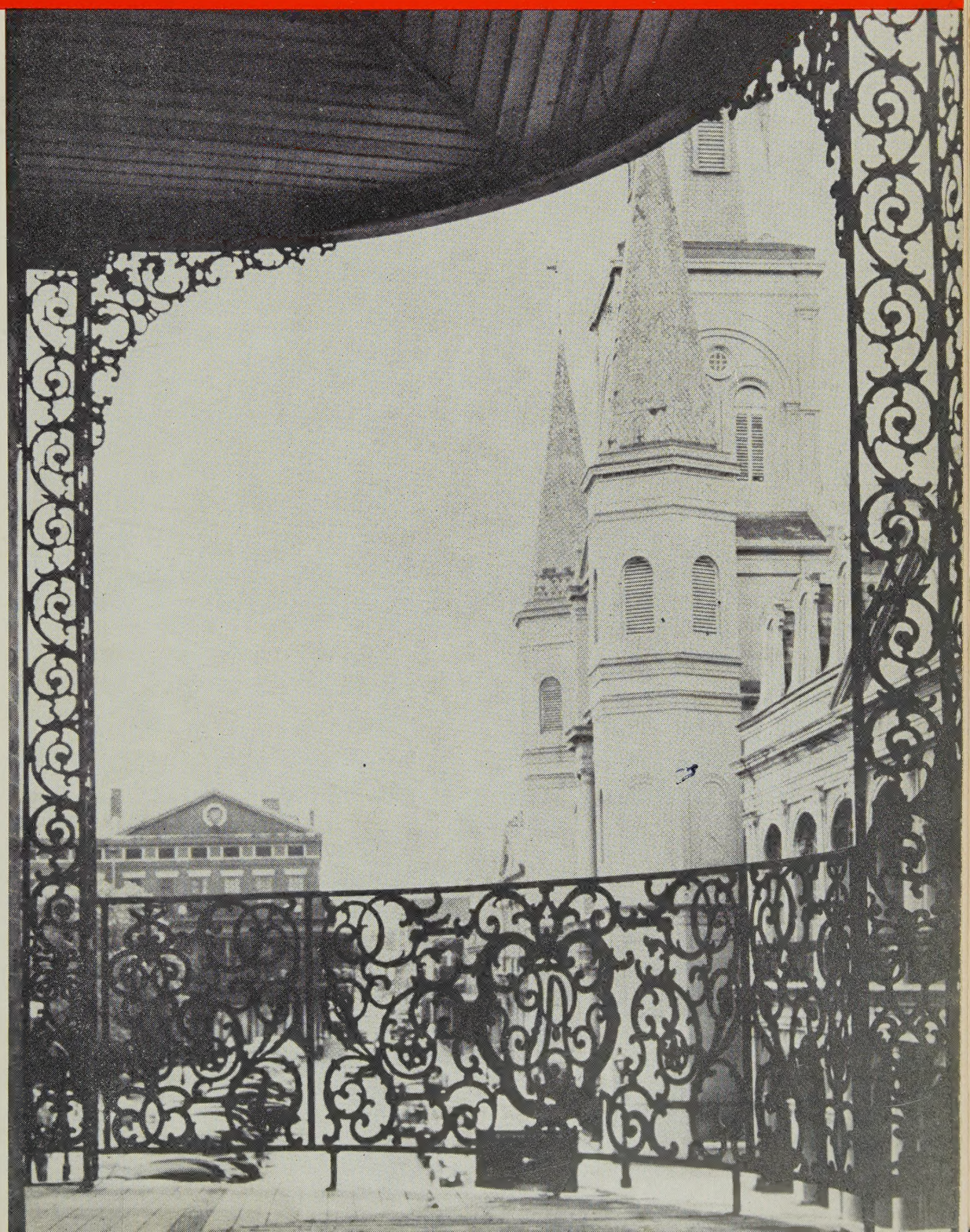
THEDRAL
NEW
ORLEANS

(See story
on page 24.)



MAY
1960

Volume
XXXVI

Number
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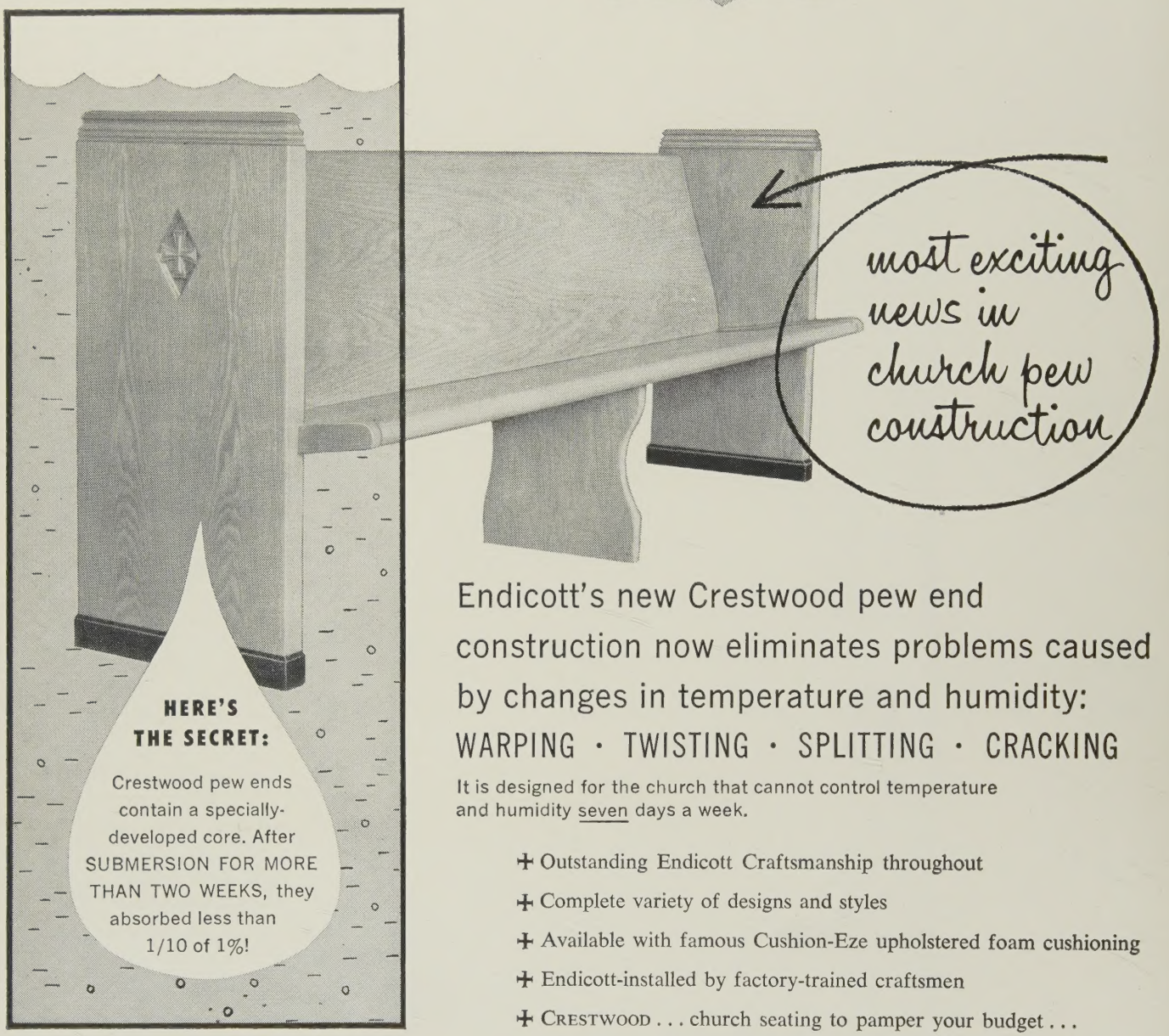
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The Editor Replies

The editors of *Church Management* write a great many letters during each year in response to inquiries from readers. Many of these are of general interest, and we have thought that the answers may interest other readers. We have, of course, withheld the names of the correspondents.

THE MEMORIALS COMMITTEE

Our church has a memorials committee, charged with the responsibility of placing memorial gifts. Please send us suggestions for the use of these funds.

As we interpret the responsibilities of a memorials committee, it has the duty to look ahead and visualize just what items, in the future, it would like to have placed as memorials. The committee then makes out a program, estimates the cost of each item, and invites consideration.

If the committee works in this way, it will not be tricked into accepting as a memorial various items which do not harmonize with the church architecture and decorations. Of course anybody giving memorials must clear with the committee and with the church board, which will accept only those memorials that have been considered by the committee.

As far as the memorials themselves are concerned, they should be items of lasting value. Topping all others might be the following:

Church chancel
Baptistry
Stained glass windows
Individual rooms
Individual pictures
Altar fittings
Organ, carillons, or bells

You want to avoid having short-lived items as memorials. Those considered unsuitable would probably include carpets, drapes, projectors, etc. If the committee has high ideals in its selections, it can be a very valuable asset to the church.

Memorials should be listed on metal plates or in a book of memorials which is now frequently used in churches.

FRONTAL CLOTH QUESTIONED

A gentleman recently wished to present to our church a lace frontal cloth for the communion table. Among other

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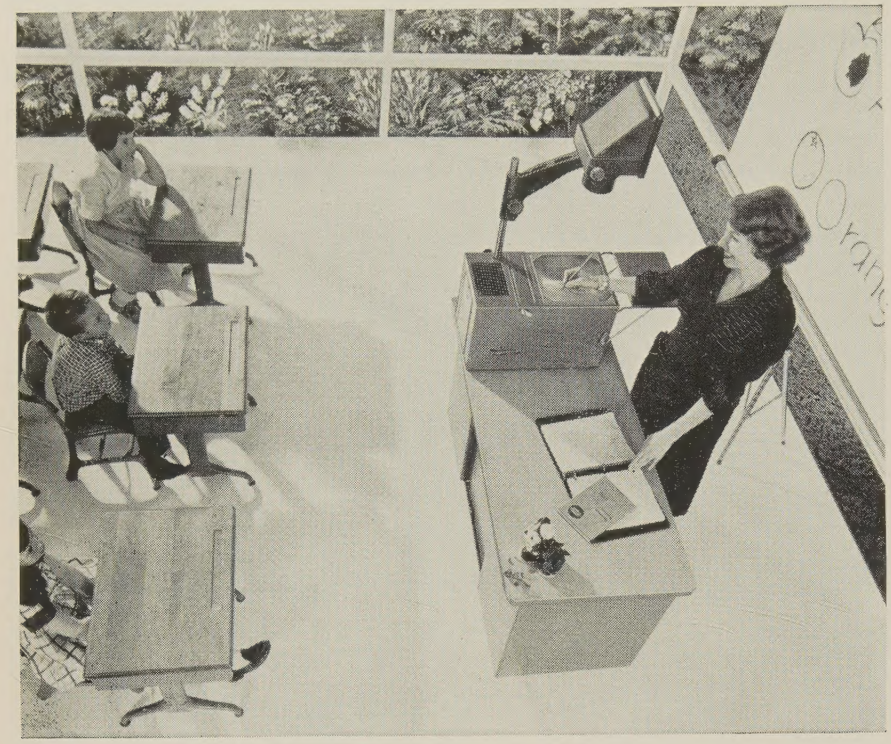
Even in classrooms sunshine bright...



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symbols this lace cloth had worked into it a communion chalice with beams rising out of it. I say "beams," but they might also be called rays, or a sort of sunburst aureole.

I can find a plain chalice in my symbol books and also a chalice with a wafer shown above it, but I cannot find this beamed chalice. My advice to this gentleman was that it seemed to me that this was a Roman Catholic symbol and therefore not quite appropriate for a Protestant church. I seek your advice on this matter. Was I right in my advice?

There has been a growing tendency among Protestant churches to use these decorative features, and we think that you can accept the gift without the embarrassment of being considered a "pro-Catholic."

We have noticed in recent years that there is a softening of the crucifix in Catholic churches. At the same time there has been increasing use of the cross, and even a figure of Christ upon the cross, in Protestant churches.

The rays of light symbolize the illumination, and we believe that you would have a legitimate reason for including the cloth in your church decorations.

TENEBRAE

I am searching for a worship service called the *Tenebrae.* This particular service is used on Good Friday. Thus far I have had no success. The General Board of Education of The Methodist Church suggested that I write to you.

This is a service for Maundy Thursday rather than Good Friday.

We published such a service, written by the late Reverend Roy E. Bowers, in our February 1939 issue. Copies were soon exhausted, and it was republished in our February 1946 issue. All copies of this issue have been exhausted.

It is too late to republish this for 1960. The only copies we have are in bound volumes, and we have but one copy of each of the two bound volumes which contain them. The only way we could get a copy for you would be to have it retyped or have photostatic copies made. The retyping, we imagine, would take four or five hours. Photostatic pages would cost 75 cents for each negative print and 50 cents for each positive

(turn to page 37)

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

A Catholic President?

Shall a Roman Catholic be elected to the Presidency of the United States? Can the question be discussed freely, without the prejudices of a good Protestant and without being influenced by the personality of John F. Kennedy?

To start with, we will make it clear that even if Jack Kennedy were not a Catholic, we would not give him our vote. From our observations, which have been mostly from a book authored by Mr. Kennedy and from his television appearances, we have found him rather immature of mind and hardly qualified for this high office. Emotionally, we would be against him because we do not want to see a family dynasty established in the White House. The family dinner table is hardly the place to plan the affairs of state.

The larger question is one which should not be determined by personal prejudices. If you allow your prejudices to influence your judgment, can you consistently deny the candidate the same privilege? A still more vital question is whether any man can give his allegiance to a free nation on the one hand and a state-church on the other.

Much is being said now of the changing attitude of Roman Catholicism in its relations with other faiths. Most of us agree that there has been a growth in tolerance. Such tolerance is regional. In the great industrial cities where Catholics are fighting for the greatest strength the Catholic prelates are not extending hands of friendship to Protestant leaders.

In the areas of the world where the Catholic Church has political control there has been no lessening of persecution of non-Catholic bodies. Spain, which may be the jewel of Catholicism, still denies the right of worship to Protestant churches. The constitution of the new Italy provides for freedom of worship, but it has never been recognized by the leaders of the nation. Columbia, in South America, a Catholic nation, placed almost intolerable burdens upon Protestant churches.

There is a very interesting contrast between the visits of President Eisenhower to the Orient and to South America. One of the results of his visit to India was the publicity given to India's high birth rate. It was so widely discussed that it has become an issue in the American political campaign. But nothing like this resulted from his visit to South America. In many of these neighbor nations in the south the birth rate equals that of India, but for some strange reason this was not publicized. Was this because the Catholic Church, through its bishops, controls the public information in these South American countries?

Why, if there is a liberalization of Roman Catholicism, has not some individual or some group of good Catholics pointed out the distress of their Protestant brethren in Spain, Italy, Columbia, and other nations?

There has, undoubtedly, been a growing liberalism in Roman Catholicism in this country. But, so far as the press is concerned, it is a very cautious liberalism. Until it reaches the point where it can be expressed in frank protests against the Roman intolerances toward other faiths in the so-called Catholic countries, we would not feel safe with a Catholic President.

Where Is Our Boasted Speed-Up?

They tell us that this is the age of speed—quite a different pace from the horse-and-buggy days. Jet planes travel from coast to coast at the speed of sound. Dizzy drivers burn up our highways at one hundred miles per hour. Spacially, things are moving fast. We may have a man on the moon within a few months.

Technologically, this is the age of speed. But when we turn from machinery to the human being, we find that we have lost a lot of our punch. Apart from machines, human production is low. Thirty years ago we allowed eight days for delivery of copies of *Church Management,* by mail, to Portland, Oregon. Now we must allow fifteen to twenty days. Freight from Buffalo used to be delivered in Cleveland the following day. Now, if the shipment is picked up on Friday, you will probably wait until the following Tuesday for delivery, as trucks do not deliver on Saturday. The curtailment of railroad schedules has made it difficult

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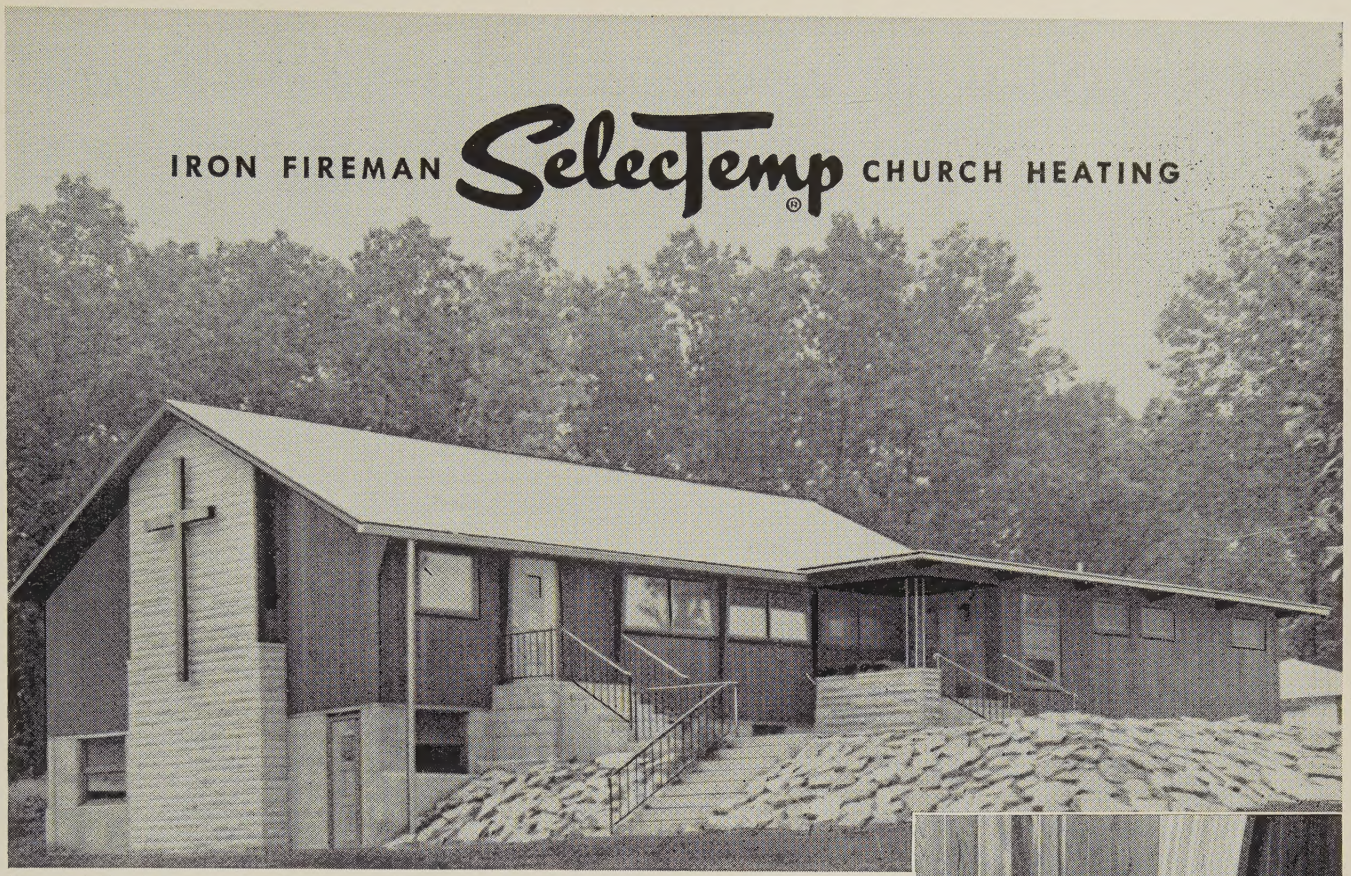

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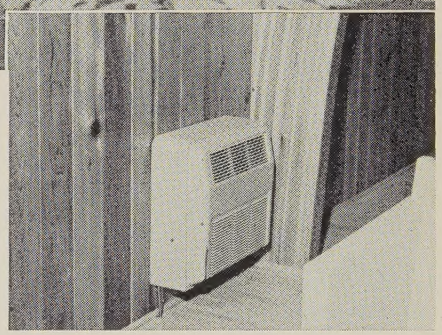

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to travel from one community to another by public transportation. It is common for a salesman to get stuck in a small community for a full day; this was unusual in the slow days of the past.

New hours of labor have given a two-day siesta on each weekend when production stops. A weekday now means Monday, Tuesday, Wednesday, Thursday, or Friday. When you need a plumber, a carpenter, or an automobile mechanic, you place the request and then wait.

Professor Parkinson may have an answer for this. If there is a law which requires that paper work increase as income goes up, there may be one which requires human ambition to decline as technical knowledge advances. Featherbedding may be an integral part of our economic prosperity.

All this is but an introduction to telling of two recent experiences. The first was the very recent receipt of a letter from a governmental agency which answered our inquiry of September 1958. The second was a visit at ten o'clock one night to the main post office of a large city. The lights had been dimmed, probably to discourage any callers. One window was open, but it had no attendant. Instead, a printed sign suggested that the client buy stamps from the machine across the corridor and drop the mail into a chute. This we did, hoping that we had guessed correctly the amount of postage a parcel post package should have.

Are We Doing Cuba Wrong?

Sometimes it seems as if our United States Government has a natural propensity to get the wrong view of a situation and then maintain that attitude through fire and storm. We recall that we were led to believe the Russian people were so incapable of absorbing engineering knowledge that they would never be able to build an automobile. This view was sustained until they launched the first sputnik into orbit; then we began to see that they did possess considerable technical skill.

Carlton Beals, a discerning student of Latin America, in a recent issue of *The Christian Century,* indicates that we are just as wrong in our appraisal of the Cuban situation. He points out a number of achievements during the first year of Castro's leadership which are rather astounding.

He says that throughout the island feudal forts and barracks are being reconditioned for use as schoolrooms. He says, "Well before the end of next year, the government expects to have ready more new classrooms than have been constructed in the entire previous history of the republic."

Wages of laborers have been increased. Sugar workers may now earn as much as one dollar a day, a wage unheard of before this revolution. The higher-paid government employees are being paid less, while the salaries of the lower-paid have been increased.

Public works being projected include the building of low-rent apartments and the draining of swamps. Hospitals are being erected, and a health program is getting under way.

Mr. Beals admits that Cuba receives a 20 percent differential from the United States in sales of sugar, but argues that the deal has been so rigged that the profits go to the American refiners rather than to the Cuban people.

Much of the information in the article is so challenging that one is led to feel that the United States should take a new look at the situation to see if our great nation, the mother of democracy, is losing an opportunity for spreading its spirit to a neighbor nation much in need of help.

This one paragraph is worth quoting:

> **In Holguin, the fortress that housed the Eighth Regiment under Batista's Colonel Fermin Cowley, who periodically hung the bodies of tortured citizens from the plaza trees, has been transformed into "School City Oscar Lucer Moya" (named after an early student victim of the dictatorship), with eighty classrooms, facilities for 9,000 students, a swimming pool, sports fields, a children's park, medical and dental services.**

Lois C. Kroehler of the Presbyterian Schools in Cuba would seem to agree with Mr. Beals, for she writes to *Newsweek*:

> **Here's what I think the U.S. should do—but probably won't—about Castro.**
> **Stop counterrevolutionary activities in Florida and elsewhere in the United States.**
> **Leave the sugar quota alone and stop using it as a big stick to threaten Cuba and Castro.**
> **Give the Cuban revolution time to prove (or disprove) itself.**
> **Try to offer more thorough and objective reporting of what is going on in Cuba.**

Read History

Yesterday's paper told of the slaughter of sixty black natives in South Africa. Today's periodical brings the information that the government of South Africa contemplates a commission to inquire into the causes of discontent among the colored races. It is a useless gesture. Any good history will show that the state which denies rights and privileges to the people it controls may expect a very violent reaction.

Usually history will go a little farther and show that the revolutionary action which follows such tyranny is prophetic of a change in the ruling classes. When you kick a dog, or a man, don't be surprised if the beast, or man, retaliates. That is history, and that is progress.

Editor's Note: We were stating a social principle, not issuing a prophecy; and in no sense did we anticipate that the shooting of Prime Minister Verwoerd would occur before this editorial saw the light of day.

If You Have Opposition

John R. Scotford

Tradition has it that all dogs have fleas. An equally valid statement is that all pastors have parishioners who are more or less "agin" them. This opposition takes many forms, but it can be roughly classified under three heads. First is the abrasion of personalities. For one reason or another there are always people who do not like us. Second are the clashes of temperament which may develop into differences of opinion and conviction on everything from church music to the doctrine of the Trinity. The third and final phase is the organized effort to get rid of us.

Inevitably some people will find us more congenial than others, while some who welcomed us as bosom friends when first we came will cool off and even become enemies. So long as human beings are human, this is bound to happen. In a pastorate of any length there will be a more or less continuous sluffing off of discordant elements in the congregation. This is a wholesome process, provided the departures are properly spaced. A few cockleburs may be good for a church. On the other hand, where everybody is wildly enthusiastic about us, the situation can suddenly go sour, with our erstwhile friends unanimously against us. If we have learned to adjust to an occasional unfavorable breeze, we are less likely to get caught in a devastating gale of opposition.

When a group of people begin to really think, they are not likely to come out with precisely the same ideas. Our real convictions are never identical with those of the next fellow. When the members of the congregation are free to form their own opinions, these are certain to differ one from another. Within reasonable limits different viewpoints in a church are a sign of spiritual health and should be welcomed by the minister.

Organized opposition is something else. When people begin to take sides and to line each other up as for or against the minister, the situation becomes dangerous. He may be successful in instituting delaying tactics, he may "fight on principle," but ultimately he will depart. The sooner he leaves the less the church will be damaged, and the less tarnished will be his reputation.

Our problem as pastors is to so live with the personal tensions and the differences of outlook in our congregation as to discourage the formation of parties committed to either keeping us in or throwing us out of our pulpit. We are shepherds of a flock, and our first obligation is to keep that flock together. This requires that they all point their heads in the same direction. If they will follow where we lead, that is well and good; but if they take off in the opposite direction, our duty is to see that they go along together. The minister who encourages a congregation to divide, about him or anything else, is guilty of treason to the church. He is betraying the trust that has been bestowed upon him either by the call of the people or by some ecclesiastical superior.

Yet bringing matters to a head is rarely necessary. Multitudes of pastors have lived with difficult personalities, put up with all sorts of frustrations, and at the same time have built the church, extended the kingdom of God, and earned for themselves the esteem of their congregation. The principles by which this is done are quite simple.

You can't throw the opposition out of your church. In our weaker moments we are tempted to think, "If only Deacon Jones would be transferred to Florida," or, "If Mrs. Smith would take up Christian Science," we would have peace in the flock. We have even encountered innocent souls who undertook to root sin out of the congregation over which they presided. Yet we have never heard of a purge in either politics or the church that really worked. The visible head of the troublemakers is rarely their real leader, but rather a stooge for someone else who is keeping out of sight and sound. Getting rid of one stooge just makes room for another. It is terribly difficult for a pastor to find out just who is the real cause of the difficulty. Even when a recalcitrant group walks out of a church, some of the opposition is almost certain to remain behind and make further trouble. The devil theory of evil does not work out in churches. You can't get rid of your difficulties by chasing off certain people.

Live With Opposition

The most effective way to handle opposition is to live with it as intimately as possible. A wise man once said to me, "When you are milking a kicking cow, the closer you keep to the cow's hind leg the less damage the cow can do to you." Even though milking machines have taken over, the principle is still good. In any kind of fight, if you hug your opponent he will be unable to work up enough momentum to inflict a telling blow.

When we discover that people do not like us, our natural impulse is to stay away from them. This is the path of least resistance. We save both ourselves and them from embarrassment. Most of us are cowards. The less we see of a person who has unpleasant associations for us the more comfortable we feel. And there are always alleged friends around to give us consolation. One of the greatest temptations is to hide out from people with whom we do not feel

John R. Scotford

Church building consultant, Mount Vernon, New York.

congenial. We can find plenty of excuses for staying away from the places where we most need to go.

If we have the courage—or the religious faith—to face those who oppose us, this will go far towards disarming them. Only in this way can we find out what the score really is. If we have the nerve to apply it, there is a simple way to discover the real attitude of people towards us. The trick is to see them before they see you, and to watch their eyes at the moment when they recognize you. There is a split second between the time when they see you and when they get their mask on in which they reveal how they really feel about you. This is a prime method for finding out who is with you and who isn't. Much can also be learned by studying the faces of a congregation. People cannot hold a pose for more than a limited period of time. I once had a prominent member in my congregation who professed to be my friend, but his face drooped when we had a good congregation and he became radiant when there were many empty pews. When I confronted him later with my observation, we had a good laugh about it.

It is of the utmost importance that we keep in touch with those who are opposed to us. This can be done in two ways.

We should make every effort to give good pastoral care to the disaffected members of the congregation. This gives us a chance to approach them on the side of their human need and to share with them the deeper aspects of our Christian faith. If they are sick or in trouble, we should be right by their side. This is our duty, but it also pays off. I was once at the deathbed of a woman who thought, "Our church needs a new minister"—and was called on to make all the arrangements for her funeral.

Systematic Calling Helps

Systematic calling is the only way of assuring that everyone in a parish gets pastoral attention. The peril is that we may go only where we have business, or where we are sure of a pleasant reception, and we skip the people who need us most.

When we first start out in the ministry, we are commonly afraid to disagree with our lay people about politics, theology, or anything else, and some of us get into the habit of keeping our personal convictions very much to ourselves. By so doing we rarely fool many people, but by inference we discredit the good will and tolerance of our laymen. If one happens to be a pacifist, a democrat, even a socialist, or an exponent of fundamentalism or neo-orthodoxy, it is far better to admit it than to beat about the bush and indulge in double talk. Most church people will respect honest convictions intelligently held, even though they do not agree with them. Those who seek to ride the minister on such matters will commonly discredit themselves. This is also generally true of matters of church policy. If you believe that the situation calls for a new building, it is better to say so openly than to seek to straddle the fence publicly while you load the dice secretly. In the long run the positions which we are suspected of holding get us into more trouble than unpopular convictions which we openly express. What really counts is the respect of the people. They will put up with all sorts of strange ideas from a minister if they feel he is thoroughly honest.

Over the years it is surprising how many of the people who have opposed us at one time or another become our fast friends. Those who were cool to our coming develop into our staunchest supporters. A few disagreements between pastor and people often cement the ties between them. Most people are bigger than they seem. If we make a graceful departure from a church, those who nudged us to go will hitch a halo on our head when we come back for an anniversary. It is the bad boys that teachers hold in loving remembrance, and it is the pastors who were not afraid to voice their convictions that are most honored —after they are gone.

How we handle the people who oppose us is the supreme test of our personal character. When our sense of humor enables us to see both sides of a proposition and to laugh at ourselves a bit, when our patience permits us to put up with the moods and tensions of others, we demonstrate our own bigness. We also reveal to the congregation what the Christian faith can do for a man.

(end)

F. Herbert Wells Honored

It was a very pleasant occasion, on March 25, when the Rotarians of Steubenville, Ohio, together with many friends of F. Herbert Wells, met at a luncheon at the Fort Steuben Hotel to honor him for his important contributions to institutional fund raising.

The luncheon was sponsored jointly by the Steubenville Rotary Club and the International Fund-Raising Institute, an organization of fund-raising agencies, many of which specialize in church fund raising. Mr. Allott W. Yadon, head of National Fund-Raising Services and also president of the International Fund-Raising Institute, presented Mr. Wells with the plaque which is pictured at the left.

Mr. Wells, now in his eighties, has given many years to institutional fund raising. In a sense, he created the profession as he undertook to raise the money required by nonprofit agencies to finance their work during World War I. For many years he was associated with the pioneer firm of Ward, Dresham & Wells. He is now honorary chairman of the board of Wells Organizations, Inc., which were established under the direction of his son, Louis G. Wells.

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WHEREAS, F. Herbert Wells is the only surviving member of a group of pioneering, resourceful men who shortly after the turn of the century developed a system of organized fund-raising involving carefully instructed teams of volunteer workers which is credited with making a philanthropist out of the common man, and

WHEREAS, F. Herbert Wells is credited with becoming America's first professional fund-raiser when he took on the task in 1910 of raising funds for the Salem Hospital, Salem, Ohio, and

WHEREAS, the name of F. Herbert Wells has stood for national leadership in the field of philanthropic fund-raising during the last 50 years, and

WHEREAS, F. Herbert Wells has lived to see his methods raise billions of dollars in the U.S.A., Canada, New Zealand, Australia, South Africa, Ireland and England by millions of citizens who have shared in making religious, charitable, educational institutions and organizations the best financed in the world, and

WHEREAS, F. Herbert Wells still actively serves as Honorary Chairman of the Board of Wells Organizations and a member of the Board of Directors of the world's largest fund-raising firm which has a record of thousands of successful campaigns, and

WHEREAS, F. Herbert Wells has had a distinguished career . . . has established precedent after precedent in initiating and expanding financial support for many worthy philanthropies . . . and has materially assisted in gaining recognition, respect and stature for fund-raising as a profession

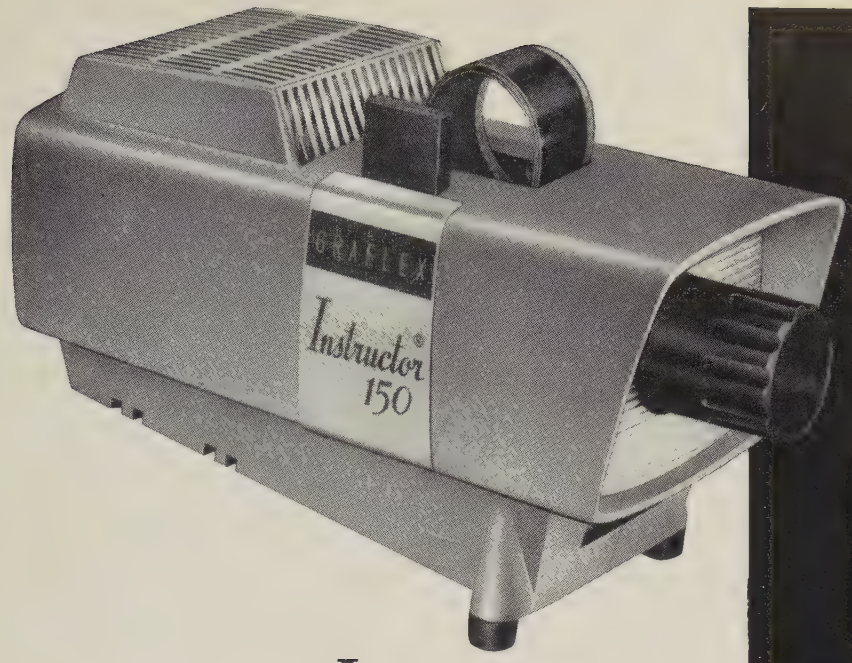
NOW, THEREFORE, BE IT RESOLVED, that the entire membership of the International Fund-Raising Institute is unanimous in its selection of F. Herbert Wells as the recipient of its first annual DISTINGUISHED SERVICE AWARD for meritorious performance and significant lasting achievement in the field of professional fund-raising; and be it further

RESOLVED, that International Fund-Raising Institute expresses its pride in the superb attainments of F. Herbert Wells during his distinguished career and acknowledges its indebtedness to him for helping to establish fund-raising counseling services on a truly professional level; and be it further

RESOLVED, that a copy of this resolution be presented to F. Herbert Wells, so that through the years ahead, he may have before him this tangible evidence of the appreciation and the affectionate regard of the profession which he has so richly honored.

Awarded to F. Herbert Wells at the Annual Meeting of International Fund-Raising Institute in Biloxi, Mississippi, this 30th day of December, 1959.

Ward B. Jenks, *Secretary* — Allott W. Yadon, *President*



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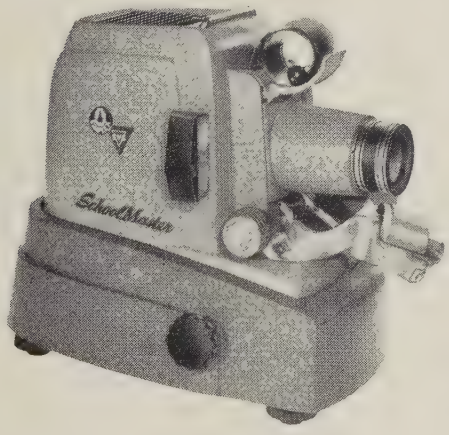

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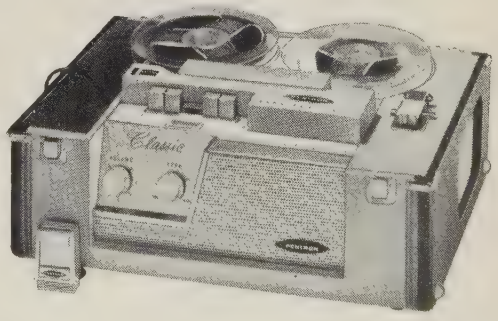

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Church Planning for

Our Senior Citizens

William Kincaid Newman*

Religious and civic leaders are becoming increasingly aware of the need for more careful consideration of our senior citizens in community planning. In 1900 there were only three million people in the United States over sixty-five years of age. Today it is estimated that there are close to fourteen million, and by 1975 it is anticipated that there will be twenty million people over sixty-five. From 1950 to 1975 an overall increase of 34 percent in the population of the country is expected, but there will be an increase of 69 percent in the over-sixty-five age group.

Many persons are giving serious consideration to various types of homes for older people. Planning and action along these lines are to be highly commended. In the opinion of many persons studying the subject, however, too much attention is being given to such homes and to looking after the relatively small number of people who can be housed in them, and not enough to the needs of the people who are not and never can be in such homes.

At the present time only about 3 percent of the people over sixty-five are in publicly and privately financed institutional housing. To erect housing for such persons costs a minimum of $10,000 per capita, with the cost often running far in excess of this figure. To provide housing for the remaining 97 percent would probably be economically out of the question. Therefore careful attention needs to be given to the remaining 97 percent.

One alternative to institutionalization is the conduct of day care-centers. New York City has pioneered in day care-centers operated by its Department of Welfare. It has been discovered that persons using these centers find life a great deal more meaningful because of the care provided. At the same time the health of the group is so greatly improved that the city saves money by having day care-centers instead of sending people to Bellevue or other hospitals. Care is provided in these centers for 17,500 persons per week.

Churches have been very slow in coming to realize the role which they need to play in this area, although a number of churches do conduct outstanding programs. While the typical church program functions only one day a week and therefore is not a substitute for the sort of program conducted by the city of New York, a great deal has been accomplished. Churches starting off with very small groups of people have been amazed at the rapid growth of the operation. Some have had to limit attendance. The Congregational Church in Perth, Australia, for example, had to divide the group into two parts, caring for one part one day and one part another, each person being issued either a pink or a blue card to show the day on which he could come to church.

It is obvious that the facilities required to conduct these programs cannot be determined until the church discovers the needs of the people in its area and the type of program which will best meet those needs. The important thing for the church to remember when planning its new building or remodeling program is that the needs of senior citizens should be given as careful consideration as those of the kindergarten. A great deal of time and energy has been expended in developing modern Christian education plants. Whereas a number of years ago there was much confusion as to the sort of building which would do the job best, today there is increasingly a consensus of opinion as to the type of facilities needed and the number of square feet per child which should be allotted. It is time that equal care be given to facilities for the older members of the parish.

The Program

Let us look briefly into the type of program which seems to be emerging as typical. Such a program often embraces one day a week, usually either morning and afternoon or afternoon and evening. Usually one meal is eaten at the church, with the persons attending bringing sandwiches and the church or the group as a whole furnishing coffee. Occasionally the program is financially self-sustaining; sometimes a small amount of assistance is given to it by the church or by a group of churches in cooperation. Part of the program is given over to general sociability, part to group activities such as singing and games, and part to work on various projects. Probably the most typical project is sewing for the benefit of the hospitals or for the church fair of the local church. Some churches have experimented with arts and crafts programs, workshops, etc. Workshops are particularly popular with retired men. The day care-centers operated by the city of New York have very substantial crafts programs.

Some programs have developed amateur orchestras as well as groups who listen to music or watch television or films. While most of the games conducted need to be those which are played quietly around tables, some of the churches have more active games such as shuffleboard and even dancing. The Beneficent Congregational Church of Providence, Rhode Island, has definite evening entertainment at specified intervals, often bringing in professional entertainers for the purpose. Many church programs involve Bible study and discussion groups on current events or international affairs.

There can be no question of the value

*General secretary, Ministerial Relief Division, The Board of Home Missions of the Congregational and Christian Churches and former chairman of the Department of Church Building and Architecture of the National Council of Churches, New York City.

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of programs which merely give the older people a pleasant fellowship experience. This is badly needed especially among those who are becoming increasingly alone through the death of friends and loved ones. For long-term benefits, however, it would seem that the more constructive a program can be the more beneficial it is. The people and the church will be better off if the energy of this group can be channeled in part toward better Christian citizenship, greater participation in community activities, and service projects. It is a basic Christian concept that people should be encouraged to give rather than merely to receive. It is equally true that they are happiest when engaged in constructive programs. It is to be hoped that in the next decade progress will be made by all churches along these lines.

What are the requirements for a program of this type?

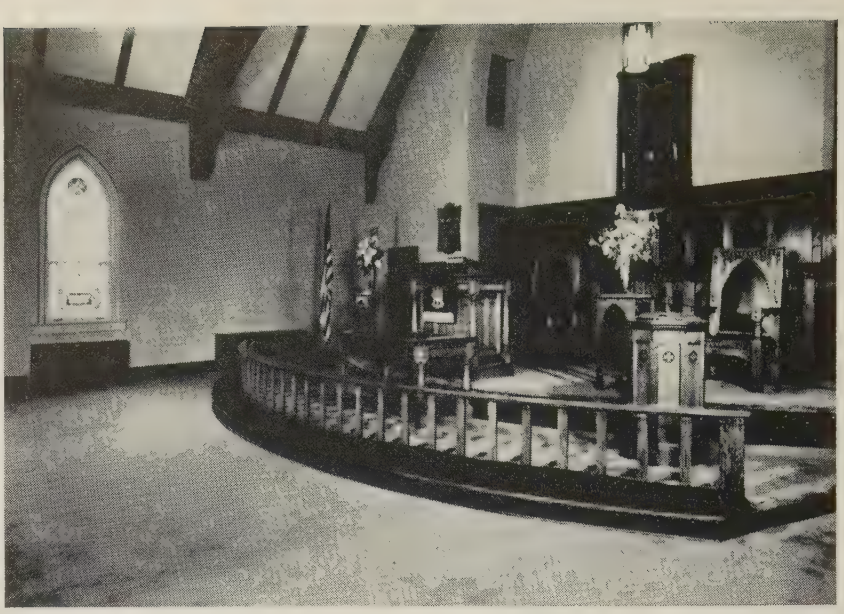
First, there should be a social hall of commodious size, plus one or more parlors of smaller size, but sufficiently large to handle a group of people. Tables for games, sewing, etc., should be provided. Closets and storage facilities for the games and other equipment are needed, opening out on the rooms in which the activities take place. If possible, these closets should be assigned entirely to the senior-citizen group and not shared with other groups in the church. Adjacent to the area used by the senior citizens should be a kitchen or kitchenette. If the regular kitchen is used, it would help if there were one or two cabinets assigned especially to the senior citizens and used only by them. Suitable restrooms should adjoin the rooms used by this group.

It is particularly important that the rooms have adequate lighting. As people's eyes grow weaker the provision for suitable light is increasingly necessary.

Attention should be given to proper acoustics. Older people are bothered by noise. In the average church dining room there is usually pandemonium.

While the social hall is important, medium-sized rooms which have a more human scale are recommended. There should be cheerful decoration and comfortable furniture. It is well to have one room serve as a library, with books and magazines. Such a room might be used throughout the week as well as on the one day of the religious program.

(turn to page 20)



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ST. MARK METHODIST CHURCH
Greenville, South Carolina

Carpet Corrects Acoustical Problem

Although high cathedral ceilings are common to church architecture, they can create acoustical problems. However, in St. Mark Methodist Church, Greenville, South Carolina, a solution was effected by the former pastor, M. D. Moore.

Mr. Moore, recently transferred to Myrtle Beach Methodist Church, says: "We knew all along that we had a serious problem of acoustics on our hands with the type of construction at St. Mark. We contemplated soundproofing the ceiling, but we discovered this was very expensive. Engineers told us that carpeting would probably stop the reverberation of noises when I spoke, as well as provide a quieter atmosphere for worship."

Two years ago approximately three hundred square yards of carpeting were ordered to cover the entire sanctuary.

Mr. Moore, as enthusiastic about the cinnamon-colored carpeting as his congregation, recently said: "I wish everyone could have heard the many expressions of delight voiced by our people about the new carpet. Some said its beauty added so much to the worshipful atmosphere of the sanctuary. Others were impressed by the complete eradication of distracting noises.

"Being the pastor of the church at the time, I was happy to hear so many make the comment that for the first time they heard every word I said. One man said he hadn't realized the problem was so acute; he had though his previous failure to hear was due to the preacher's mumbling his words."

Other authorities confirm the value of carpeting for acoustical difficulties. Our contemporary church buildings are inclined to have too many hard, reflective surfaces. Stone, brick, metal, and glass have their place in a church building, but some absorbent material is necessary to avoid echoes and other distracting noises.

An interesting story is told of a congregation which had a splendid large building but few worshipers. Those who did attend the services made constant complaint of poor sound control. The dying congregation sold the building to another group, which filled the church to capacity. Their clothing brought in much absorbent material. Echoes immediately disappeared. A miracle? Not at all. The reason was a simple one. The clothes of the worshipers provided the absorbent material necessary for good acoustics.

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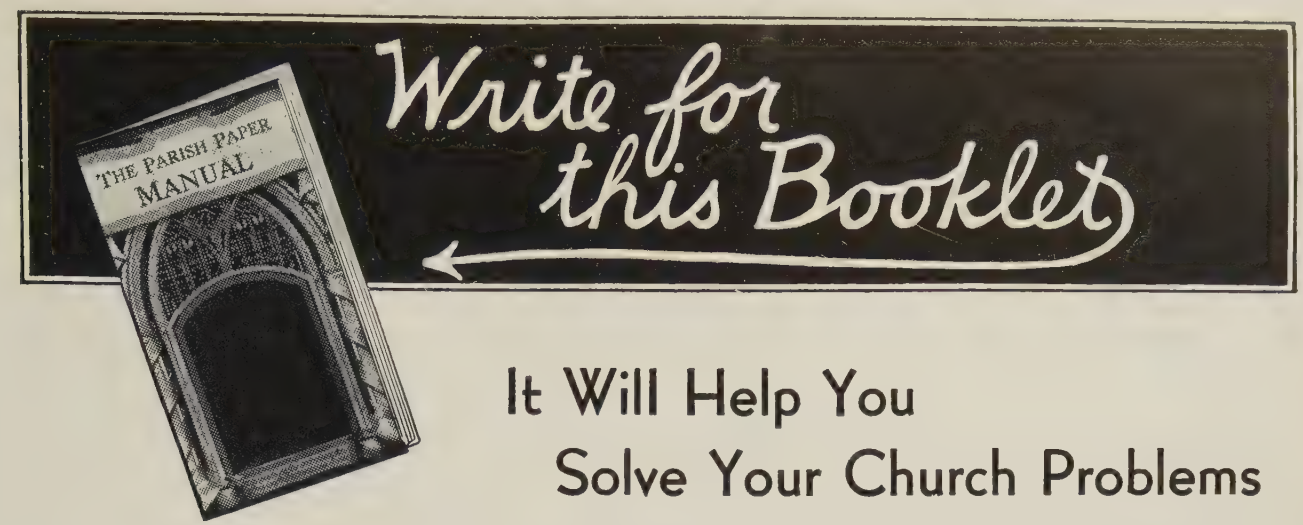

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OUR SENIOR CITIZENS

(continued from page 18)

Think of These Things

The arrangement and the location of the rooms are of great importance. A large percentage of existing church plans contain enough rooms to do the job adequately. However, they are not arranged in proximity to each other, or they are so difficult of access that they defeat the program. The principal entrance to the rooms to be used should be convenient to the parking lot and to the place where persons arriving would normally get out of autos. The entrance should be at ground level if possible, and the steps outside and inside the building should be kept to a minimum. The ideal plan is all on one floor. Where it is impossible to enter the building without steps, a ramp should be provided with a very low and easy grade for use by persons on crutches and in wheel chairs.

Where it is impossible to avoid steps inside the building, they should be well lighted and not steep or twisting. Adequate handrails should be provided.

Possibly the worst hazard is a single step located in the middle of a dark hallway. Groups of one, two, or three steps are often more dangerous than a whole flight.

Extra safety precautions should be taken throughout the portion of the building used by the senior citizens. Slippery floors should be avoided. Carpeting is better than a rug, and a large rug is better than a group of small rugs. Furniture should be so placed that it will not create hazards.

The room to be used for audio-visual purposes should be provided with suitable electrical outlets and with a conduit leading to the place where the projector is to be connected to the speaker. In most churches it is necessary to string wires. These are quite dangerous.

Where a multi-story building is used, provision for a small self-operated elevator is advisable.

Planning for the senior citizens should not be limited to the portion of the building to be used for this program only. The whole building should be designed so that it can be used by the senior citizens easily and without hazard. It is especially important that the sanctuary and the chapel are accessible, so that they may be used not only for Sunday morning services but for weekday devotion and meditation.

One of the great needs for persons who have passed their sixty-fifth birthday is a program of vocational training and retraining. Because of retirement rules, many persons are forced to leave their regular employment on reaching a specific age, regardless of their physical strength and mental ability. For such persons a vocational guidance and training program is of great importance. Whether this should be conducted by the church, by a municipality or social agency, by a team-work project, or by all three is one of the many things which need further study. However, the possibility of such a program should be borne in mind by those making plans.

Any institution which is to be effective must constantly re-examine its program to see whether it is doing the best possible job, and to see that the things which it is attempting are those most needed. There is too much tendency for institutions to solidify and to continue doing exactly what they have always done without periodic evaluation. The number of years during which a program has been conducted tends to become a justification for going on the same way forever, whereas the church ought to be re-examining the program for maximum effectiveness and surveying the local community to see what type of program is suited to its needs.

In counseling with churches facing building problems, I have been amazed to see how many of the problems are considered in the same way by all churches. Identical arguments for a good church school are put forth by a city church made up of elderly people with very few children and by a suburban church with hundreds of children. The presence or absence of a given program seems to be of great significance to many churches regardless of the need for such a program.

The necessity of constant re-evaluation exists in all churches, but especially in the church which is contemplating a building program. The church which provides a flexible building with space adapted to a variety of programs will greatly improve its chances for effective service in years to come. Let us therefore make our senior citizens a major concern in the planning process.

(end)

The Minister and Fraternal Orders

Is the World Your Parish?

Herbert E. Morris*

Most ministers take seriously the request that they never be triflingly employed. They are active in God's work. The problem is how to apportion a busy schedule in a way which will best serve Christ.

One aspect of this difficulty is the question, How much time should be spent in being at work through the secular organizations of the world?

John Wesley felt the call to preach outside the bounds of the church's appointment. The world was his parish. After viewing ministers who are busy in community organizations while their parishes suffer, one might wonder today if the parish should not be the minister's world.

Many ministers feel guilty about the time they spend in service clubs and fraternal orders because these organizations take time away from the duties of the parish, the visiting of families, and the godly things of the church. Whether admonished to do so or for personal reasons, they have made the parish their world. Some of these ministers are outwardly disgusted with clergy who spend time in secular organizations. Especially frowned upon are fraternal organizations, such as the Masonic order, which seem to be in competition with the church.

Parish life is a mountain-top experience. The pastor's role is absorbing as well as personally rewarding. It is quite natural that he should come to love it and defend it. We have an ownership of personality and of our particular roles in society as much as we have an ownership in material possessions. The pastor holds on to his position with a tight grip, and he prefers to remain on the mountain where the transfiguration experience is taking place in his life. He is happy there, and he feels he is best fulfilling the will of God by being there.

In the parish his position is greatly aided by his ordination. In the world it is more dependent upon his life. Some would rather speak from the Authority given through the episcopacy than from the authority that a Christian life inherently possesses. Those who criticize the robes of fraternal orders are most eloquent about proper formal ministerial attire. We need to scrutinize ourselves to see if our conduct matches our own priestly attire, and whether we fear membership in secular groups merely because we are afraid we would conform to their standards rather than transform them to more Christian principles and practices.

One of the temptations which certainly faced Christ, and faces each one of us, is the impulse to serve God and remain good by staying on the mountain top, untarnished by the rest of the world. Christ rejected such a temptation in favor of the duty to remain good in the world where the tarnish had to be resisted at every turn, but where the sinners and those in need of salvation lived.

The pastor is called to serve Christ. Then he is called to be a minister. Then he is called to a particular parish. Yet he should remember that his first and primary calling is to serve Christ.

When next you go to your place of prayer and ask God to aid you in the stewardship of your time, ask him if you should remain on the mountain top of your own parish or spend some of your busy hours in secular organizations of the world where humanity can be studied and healed.

Consider the need of the community for the vertical shaft of Christian light in its social organizations.

Does His Influence End With His Vote?

Most ministers vote, but there are some who think this is the limit of their community responsibility. We must expect persons to question our validity and our sincerity when we are interested only in that part of the Kingdom which will fill our church and our treasury.

The minister can do God's work by helping to keep these secular organizations and these religious fraternities from becoming atheistic, time-consuming social aspirins. He can be a part of them and bring Christ to the community. Close communication can be established with the men in the local luncheon clubs, fire departments, or Masons.

It has been questioned whether it is ever right to leave a church or a denomination because it becomes corrupt or stresses things with which one does not agree. Many would say we should stay in the church and change it, or at least make our impression for the right.

Ministers are prone to withdraw from any society or club which does not completely meet their standards, and thereby the moral battle within these societies is lost. Even though we have a moral duty to choose carefully only those organizations whose basic precepts are beyond question based on a religious and national point of view, we must guard ourselves against unwarranted bigotry toward recognized institutions.

The pastor has a particular parish. It is his responsibility. He also has a world witness. He will find his parish ministry vastly more effective as persons see him interested in the ongoing life of the community. He needs to be actively engaged in the organizations where he is one of the group, as well as in the church where he is the pastor and prophet.

Participation May Increase Church Attendance

Will you increase your congregation by participating in these outside activities? It is likely that many whom Jesus healed never came back to thank him. It is equally possible that there will be no real benefit to the church numerically from these outside activities. But the significance such a ministry can make for Christ is beyond belief.

I have found my time spent in the Masonic order profitable indeed. A

*Minister, Centenary-Wilbur Methodist Church, Portland, Oregon.

Ordinary Life Insurance—

MUST YOU DIE TO BEAT IT?

by Andrew Hobart
President,
Ministers Life & Casualty Union

DEATH is an unpopular prospect.

But still people typically ask, "If I must pay for an ordinary life policy until I'm 100, how can I come out ahead, except by dying?"

This is not right. You don't have to die to beat it.

For example, imagine being the owner of a $1000 Ministers Life Ordinary Life Policy purchased in 1950 at age 35. Last year, at age 44, your $21.60 yearly payment would have been distributed like this:

For expenses.....	$ .85
For death losses.....	4.01
For reserves (growth of cash value).....	12.76
Dividend returned....	3.98
1959 payment.....	$21.60

With compound interest, in time your policy could grow to the point where you would realize a net profit—more money in cash values than you had paid for all premiums! And at any time you could eliminate further payments by converting to a smaller paid-up policy or taking your reserve in cash. (To supplement your retirement income, perhaps.)

Thus, ordinary life insurance is an investment in wise living that takes account of the possibility of untimely death. But you do not have to die to beat it.

We recommend our Ordinary Life Policy as an excellent buy. If you would like more information about it, don't hesitate to write us.

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minister is able to do his part in keeping the things of God before the lodge. He is able to impress the need for persons to practice outside the lodge the lessons they learn within. A minister will find many persons within the lodge who have fallen away from the church or who come to him for assistance in personal problems. His ministry is enlarged to reach the unchurched as well as the churched.

Here is a concrete example. A man moved into an area where there was a Methodist church. He used my name for a reference needed to establish his home in the community. The two of us met later at a lodge meeting. "Well, did you get moved all right?" I asked.

"Yes," he assured me, "it seems like a fine place to live."

"Have you met the minister of the Methodist church?" I questioned.

"No, we haven't been very active in church work recently," he replied.

"Well, brother, one of our finest ministers is serving in your town. (I could say so honestly.) You want to make a special effort to get to that church."

I met the minister a few days later, and I suggested that this man would be a good addition to his church. In a few weeks I met the brother. "Guess what!" he exclaimed. "I'm working as a youth counselor in the church."

Let me hasten to say that the minister might have been able to cultivate this membership without any prodding, but if nothing else, the man's interest was accelerated by the contact.

Masonry is here to stay. It draws from every denomination in your community. It has survived for many years and will continue. It is experiencing great growth at the present time.

Speaking of the chaplaincy one day, Dr. John McLaughlin, who ministers to all Methodist chaplains through his office in Washington, said, "Where the people are, there the church must be." This goes for the organizations in your community at well. You have a definite responsibility to your own parish. It needs deep roots, of a religious rather than a cultural nature, but you have a responsibility to bring the church to those outside your doors as well. You have a duty to be an "ambassador for Christ."

The fraternities and service clubs in your community must see the minister active enough outside his church to at least provide an opportunity for the unchurched to rub elbows with Christianity; then they will see him, not as a person interested only in his own bailiwick, but as a Christian interested in the welfare of all mankind.

We have often asked ourselves what we may be doing to our parish by spending time away from its families. We have regretted that we could not make more frequent visits, but most of us have not asked ourselves what we may be doing to the Christian cause by not taking part in the activities outside our church.

What happens to an organization when Christian people and Christian pastors refuse to aid in its development?

Today our states have a civil defense law, set up to guard the welfare of the citizens of the country in an emergency. Most ministers have not even considered becoming active in this type of work. They feel they have enough to do without this responsibility. But the civil defense setup is one which places peculiar powers in the hands of a few people, and it should be part of our duty to our parish, if not to the community at large, to do what we can to keep these organizations Christian. Who should be more interested in such a purpose than the Christian minister? Who is more conspicuous by his absence from civil defense meetings?

Even where ministers are becoming active, they are latecomers to something they should have initiated or helped initiate. The thinking behind so many welfare or character-building organizations began in the pulpit, but the work slips from its original meaning as Christian people leave the burden of activity for others to bear.

Good stewardship of our time demands a tension between the world and our own particular parish, between the mountain-top and the valley experiences of life. It is a foolhardy minister who spends so much time in one phase of his work that he lets another suffer. It is equally foolhardy to think that we can take care of just our own little flock within the church doors and let the rest of the world take care of itself.

We have a duty to climb to the top of the mountain for our experience of Christ. We have a duty to bring that experience to the poor and the hungry, the lost and the lonely, the despised and the rejected. This is not to say that we should become like them, but rather that we should be willing to touch them in order to heal them, to understand them in order to transform them.

(end)

The Proper Care of Wooden Diving Boards

Norman R. Miller*

Proper selection, installation, and maintenance of wooden diving boards will spell out both economy and safety in the operation of your swimming pool.

Official regulations of the Amateur Athletic Union and the National Collegiate Athletic Association require diving board is surfaced, planed, and teen feet, each 20 inches wide, 3 inches thick at the base, and tapering to 1½ inches at the diving tip.

A type of wooden board that gives years of good service if properly installed and maintained is the regulation board of solid laminated construction. Top grades of clear, 100 percent flat dense grain, old growth Douglas fir are carefully selected for moisture content and texture. Each of the twelve laminated sections comprising the diving board is surfaced, planed, and sanded to assure perfect glue joints.

Laminated sections are matched and permanently welded together, using a special glue resistant to tremendous pressures and to water. The boards are treated with a preparation which seals in the proper moisture content so essential to assure the required flexibility and resiliency.

The foregoing information regarding the proper method of producing official regulation wooden diving boards is mainly the concern of the manufacturer. However, the buyer can also profit by observing the following procedures in the installation and care of these boards.

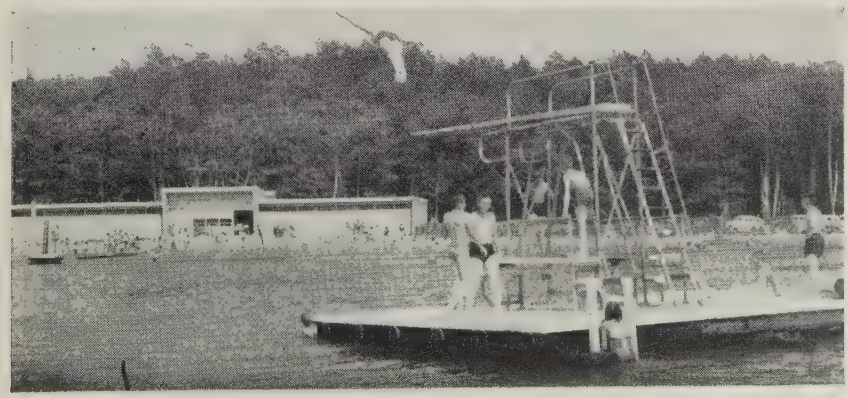
Install your boards properly. First, make sure that all members of your diving stand are properly aligned and that your fulcrum is aligned and perfectly level with the floor. Second, locate your fulcrum correctly. For a twelve-foot board a distance of six feet from the anchored end of the board is recommended; for a fourteen-foot board, six to seven feet; and for a sixteen-foot board, eight feet. Finally, make sure that the base of the board and the fulcrum are aligned and perfectly level; then belt the base of your board securely to the stand.

Use a regulation-style fulcrum. Either a standard bar-type or a rocker-type fulcrum will assure good diving board performance, provided the fulcrum is properly designed and covered with a heavy thickness of live, resilient rubber

(turn to page 34)

*Vice-president, American Playground Device Company, Anderson, Indiana.

Good diving boards mean added safety.



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ELECTRONIC PIANOS

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Music's Richest Voice, adds reverence to any church service. Four models to choose from—Spinette—Contemporary—Traditional and the incomparable Concert model.

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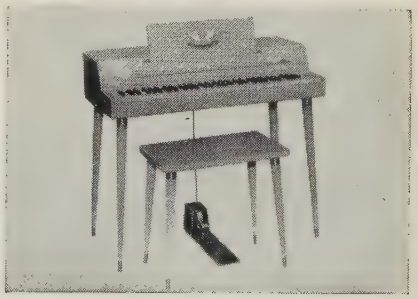

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Ideal for Sunday School and Primary Departments, recreation and social activities. Light weight — Portable — Built-in volume control—Earphones for silent practice.

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Vacation on the River

William H. Leach*

Cruising down the river
On the steamer Delta Queen,
You'll meet the nicest folks on board
That you have ever seen.

Wooded shores and shadows
Blend in a lovely dream,
As you sit on deck and watch them
From the steamer Delta Queen.

The paddle wheel goes round and round
To push the boat along;
The pilot blows the whistle
And the bell goes bong, bong, bong.

You will leave your cares behind you
As you view each lovely scene,
While cruising down the river
On the steamer Delta Queen.

Want rest?
Want reveries?
Want to turn your eyes on past history?
Want to look on a new era in American life?
Want good, air-conditioned sleeping rooms?

Like good food?
You want all of these? Then plan a vacation on the river. You will be amazed what a few days of drifting silently down the Ohio or the Mississippi can do for tired body or soul.

History has followed the natural water routes of rivers and lakes. Books of fiction and fact have been based on adventures along the rivers. Who does not remember the stories of Huckleberry Finn and Tom Sawyer? There would have been no stories without the river. Some of us have read further in Mark Twain. We have been thrilled by his *Life on the Mississippi* with its pictures of great floating palaces and the passengers they carried, including tricky gamblers and the vested rich. The accounts of river fights and shipwrecks were devastating.

CAPT. PAUL A. UNDERWOOD
Skipper of the Delta Queen

Well, it all happened like this. One day in early spring I found a brief item in one of our newspapers which startled me. It announced that Greene Line Steamers, Inc., which had for some years been offering cruises on the Ohio and the Mississippi, was probably planning its last cruises. My shock resulted from the fact that I had always looked ahead to the day when my good wife and I would take a cruise down the river. The day of "last chance" seemed near. My request for information was in the mail within twenty-four hours.

Here are some of the things I garnered from the most attractive folder which soon reached me.

Greene Line Steamers, Inc., was very much alive. Its river vessel was called the Delta Queen. It was offering many river cruises. They all started from Cincinnati, Ohio. One of the cruises went as far north as St. Paul, Minnesota; one went as far south as New Orleans. Then there were many shorter trips. These included cruises to Kentucky Lake, to Pittsburgh, to Chattanooga, Tennessee, and a three-day Labor Day cruise. The long cruises to St. Paul and to New Orleans took twenty or twenty-one days each; others were of varying length. The Kentucky Lake cruise, which seemed to be the most popular, took but seven days. It always left Cincinnati on Saturday afternoon and docked in Cincinnati on return early the following Saturday morning. These Kentucky Lake cruises were scheduled every week during July and August. Mrs. Leach and I decided to try out the river cruise idea by taking one of the Kentucky Lake cruises. The one which returned to Cincinnati on the Saturday before Labor Day best fitted our schedule, so we signed up for it.

Because it was a short cruise, we felt we should take the best accommodations. We selected an air-conditioned bedroom with water and a private bath. This room, with two beds, together with the meals and entertainment, cost us $175 each, plus a federal tax of 10 percent. It was an all-expense cruise.

The Story of the Delta Queen

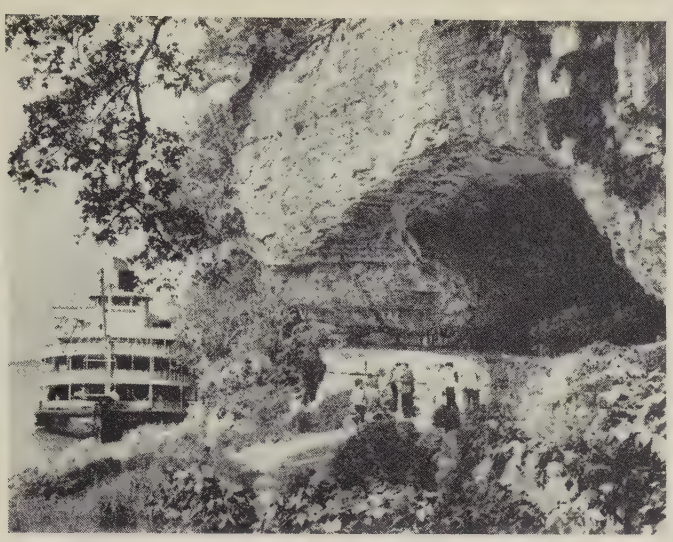
The Greene family name has been well known on the rivers for several generations. Both Gordon Greene and his wife, Mary, were licensed river pilots. Mary, it is said, was the only woman ever to receive such a license. Tom Greene, the son, followed in his father's footsteps. For some years, assisted by his mother and his wife, Letha, he operated a comfortable river boat named after his father, the Gordon Greene. This boat was a pleasant resting place for tired businessmen and their families. But like any ambitious boat owner, Tom dreamed of one day owning a larger and finer vessel. His opportunity came when at the close of World War II the government sought to dispose of many ships which had been taken over during the conflict.

One day Tom read an announcement which told that the Maritime Commission was accepting bids on two boats, among many others, called the Delta King and the Delta Queen. The interesting thing about these boats was that they had originally been constructed for cruising on the Sacramento River between San Francisco and Sacramento. A river boat usually has no keel and can hardly take the blows of the ocean. These boats could be used on the river.

The boats had been built near the end of the famous river travel era and cost

*Editor, "Church Management."

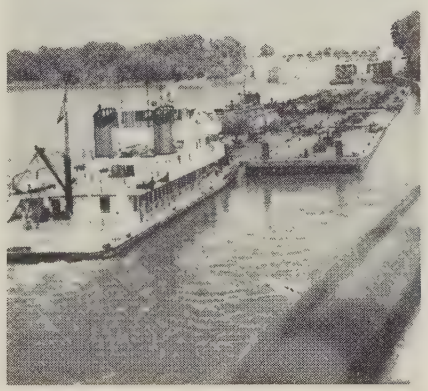
Pictures of these pages were furnished through the courtesy of Greene Line Steamers, Inc., Cincinnati 2, Ohio.



(above)
CAVE-IN-ROCK
Legendary haven of pirates on the Ohio river south of Cincinnati.

(above)
DELTA QUEEN PAUSES IN LOCK
This is the Wheeler Lock on the Tennessee River.

(right)
Modern commercial barge passes through a lock on the Ohio.



(below)
LANIER MANSION
MADISON, INDIANA
Boat stops here on some of the cruises.

(below)
OAK ALLEE PLANTATION
delights those who cruise to New Orleans.

$875,000 each. They had rear paddle wheels and boilers which burned oil. Their decks and rooms approached those of luxury ocean liners. Tom stuck his neck out and put in a bid of $47,000 for the Delta Queen. As there was no other bidder, he got the boat.

Tom's mother, Mary, was still alive at the time. Both she and his wife, Letha, were partners in the transaction. Buying the boat seemed like quite a gamble, but a much greater problem was to figure out a way to get this round-bottomed boat from a harbor on the Pacific coast to a dock in Cincinnati, Ohio.

Transportation of the boat from the docks at Suisan Bay, California, makes a fascinating study by itself. It was not safe to try to sail her in the ocean. So the big paddle wheel was removed, and the ship was crated until she looked like a barge. Then she was towed down the west coast and through the Panama Canal to New Orleans. She came up the Mississippi and Ohio rivers under her own steam to Pittsburgh, where the reconditioning started. After reconditioning, she was moved to Cincinnati.

Ready for cruising, the vessel was a floating hotel with sufficient accommodations for two hundred people, including a large dining room and commodious decks. It was ocean comfort moved to the rivers.

Of course, you must read a lot between the lines in this brief sketch. The transportation of the vessel and its reconstruction took many days and many dollars, but readied for service, she was the pride of the Greene family and the river people.

On the River

Sailing on the river is quite different from sailing on the ocean or the Great Lakes. You are always within sight of land. The boat moves at the rate of about twelve miles per hour. One can lounge, read, visit, or just sit and sleep. There are three sumptuous meals each day, and recreation during the morning, the afternoon, and after dinner. But you can be just as lazy as you wish.

You cruise slowly through this history-making territory. Announcements from time to time give you the names of the towns you are passing, and there are stops at various points of interest. You will be amazed at the skill with which the strange gangplank which sticks out from the front of the boat like a sore thumb can be shifted to take on passengers at docks or from fields.

Very soon after leaving Cincinnati you are conscious that the Ohio River in actuality is different from the one pictured in story books. Long, sleek barges pass the Delta Queen, going both north and south. These barges bear little resemblance to the scows of earlier years. They indicate a new shipping traffic on the waterway which seemed so dead but a few years ago.

You begin to realize that the St. Lawrence Seaway, recently opened for freight shipments from the eastern coast, is going to have competition. South American trade will find it comparatively easy to reach the industrial heart of America through its rivers.

In the old days river boat traffic was hazardous because of rapids and various waterfalls. Early in American history Robert Fulton placed several steamboats on the Mississippi. It is told that he had one boat which was so strong that on its way down the river it passed over a thirty-foot waterfall without injury to the boat.

The days of waterfalls and rapids have passed. In their place have come the many locks which lift the barges and boats over these places of danger. Our boat must have gone through at least a dozen locks on the trip from Cincinnati to Kentucky Lake. The greatest of these is on the Tennessee River, a few miles above the junction of the Tennessee and the Ohio. Here the boat is raised sixty feet to reach the level of the water of Kentucky Lake. Through trips like this one you reach the center of the Tennessee Valley Authority project which has transformed many thousands of square miles of decadent land into productive living areas.

Kentucky Lake is the terminus of the first half of the trip. It is a beautiful artificial lake made by damming the Tennessee River. A modern hotel and many cottages have been provided for guests. The normal schedule on this cruise permits a five-hour stop here on Tuesday.

I was surprised to learn the number of people who went on this cruise for the same reason we did—not for excitement, but for rest. The result was good fellowship and the making of new and worth-while friends.

Families will find the boat a splendid place for children of all ages. There is plenty of safe deck room for romping, and the recreational periods are planned with the children in mind.

The Season of 1960

Looking over the program scheduled for 1960 makes me wonder where the rumor started that Greene Line Steamers, Inc., was considering the dropping of its cruises. Even as I am writing this in the midst of a severe March snowstorm in Cleveland, the first trip, the Mardi Gras cruise, is under way. It takes twenty-one days. Five of these are spent in New Orleans, where the boat becomes a hotel for its guests. There is no extra charge for this. All together there are four spring and two autumn cruises to New Orleans, a fourteen-day cruise to Chattanooga, a Kentucky Derby weekend cruise, nine seven-day cruises to Kentucky Lake such as we took, a ten-day, four-river cruise to Reelfoot Lake, Tennessee, a three-day Labor Day cruise, and a twenty-day cruise to St. Paul and Minneapolis. That looks like a big schedule.

Tom Greene has passed on, and his widow, Letha, is the capable president of Greene Line Steamers. She is ably assisted by her daughter, Mary Greene Cleary, who is the social hostess for the cruises.

Cruising down and up the river is really a wonderful way to relax and dream. So far as I know, the Delta Queen is the only boat carrying overnight passengers on the Ohio and Mississippi today. I am not including the river barges which do, of course, have living quarters for their crews. If you want to share in this experience of looking at the past and the future at the same time, don't put it off too long.

Cruising down the river does not take you very far geographically; it does not compete with the airplane in speed. But it does give a mighty stretch to one's vision.

(end)

HEALING TRIUMPHANT

Out of my soul's dark grief and pain
There comes a ray of hope again—
Of healing by the Master's hand,
The strength which makes me firmly stand.

For so it was, is ever thus:
Our Lord was crucified for us;
Was buried, dead, and rose again,
To show us victory over pain.

Martha L. Fink
Cumberland, Maryland

Christ Episcopal Church
Bradenton, Florida

Architect:
Clarke & Nevins
West Palm Beach,
Florida

Superior Seating enhances Spanish Mission Style

The sunlit grace of Spanish Mission architecture unites with tasteful ornamentation in the design of pulpit, pews, lectern and other furnishings in Christ Episcopal Church at Bradenton, Florida.

Skilled engineers and craftsmen at Southern Desk welcome the opportunity to execute a design motif for your architect or create one for your building committee. Detailed information on request.

**Southern Desk has been selected to produce seating for St. David's Evangelical Lutheran Church, Massapequa Park, Long Island, New York—also featured editorially in this issue.*

Southern Desk Company

Hickory, North Carolina

A Modern Parable on Church Extension

James L. Houff*

Who then is the faithful and wise servant?—Matthew 24:45

One day the Lord called together the people of a small city and said, "There will surely be a population boom. Therefore you will need to prepare to teach, feed, employ, house, and redeem for the Lord's harvest those of any race and culture who will come into your boundary." So the Lord moved into the minds of his people and planned and marked off the city into blocks and districts. Focal point areas were set for churches. To one church he gave ten blocks, to another five blocks, and to yet another he gave one block. Each block had one hundred souls.

Now the Lord went away for five years, and upon his return he visited his churches to see if they were faithful to the "call to discipleship" and to reaping the harvest of souls. He found that one church had evangelized another ten blocks in a new area and had therefore doubled in membership and services. The church which had been given five blocks had likewise evangelized and served another five blocks, and had doubled its membership and program of services. But the one-block church had not accepted its mission to the members. The people, it was reported, were discouraged because they had only one block of one hundred people, so they did little or nothing. They were conservative and hid their talent. They did not even maintain their own children's favor; so the children had been lost and in some cases won, fortunately, by other churches.

The Lord said to the first two churches, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." But he said to the one church, "You wicked and slothful servant! . . . take the talent from him, and give it to him who has the ten talents."—Matthew 25:21 f.

*Minister, Bethel Church of the Brethren, Naperville, Illinois.

Why Doesn't Someone Talk Back to That Man?

Horace G. Smith*

The above inquiry was addressed by an eight-year-old boy to his grandmother after the preacher had been going less than ten minutes. This bit of wisdom was promptly reported by the proud grandparent to the preacher, as evidence of the child's precocity rather than a suggestion for homiletical procedure. The preacher and grandmother laughed together about the remark. On second thought, however, the preacher concluded, in common parlance, that the boy had something.

Maybe preachers often miss the way because no one seems to talk back. Certainly the debater, knowing that another side is to be presented, measures every word and marshals every sentence with extreme care. So far as possible he leaves no opening for the opponent to attack. Even in the give-and-take of an ordinary conversation most people, at least those with open minds, gain new insights and fresh points of view from what others say. That is one of the chief rewards of panel discussions with opportunities for questions. Out of such experiences much good may come, though as a matter of sober fact they do not always provide the promised results of knowledge or understanding.

What neither the boy nor his grandmother comprehended was that someone does talk to the preacher. A sensitive preacher (and if a man is not sensitive, he should not be in the pulpit) quickly discovers several types of response which a congregation gives to his efforts. He knows when his speech falls on deaf ears, when a sort of dead wall seems to intervene between him and his hearers. Sometimes he can feel his own words bounce back at him as though they had hit such a wall. Some advocates of a theory called "circular response" maintain that a preacher, imbued with his message, should not have an outline which he slavishly follows. Rather should he throw out the heart of his message in an introductory paragraph and thereafter be guided by the unspoken response he receives from the congregation. This is possibly carrying the idea too far for the average preacher even to try. But unhappy indeed is the preacher who does not sense or feel a response from those who listen—or, even more important, from those who do not listen.

Then, too, men and women talk back to the preacher in other ways. As they greet him at the door they often utter cryptic remarks that compel the minister to wonder. Sometimes a hand that clasps his with a smile is accompanied by a voice that smites. An indirect form of counseling is occasionally resorted to at this moment by the query, "I wonder how Brother So-and-So felt about that point." This ghost of Banquo will not be put down. It reappears later in some tattler of tales who lets it be known that Sister B. was actually hurt by what was said in that sermon on race relations. Such roundabout talking back may involve many persons before it reaches one who dares to face the preacher with what is being said.

There is another rather pronounced form of back talk which may not be put into words. It is the challenge made by the person who hears the sermon but feels no urge to return to hear another. This may be the occasional attendant whom the preacher has been assiduously cultivating, or it may be one of the regular attendants who sits in a certain pew. In either case his absence may not be noted for a Sunday or two. Finally, however, the roving eye of the shepherd misses the absentee among "the hungry sheep who look up" to be fed, and he makes some discreet inquiry as to the person's whereabouts. True, the abolition of the pew system no longer gives

(turn to page 30)

*President emeritus, Garrett Biblical Institute, Evanston, Illinois.

CHRIST EPISCOPAL CHURCH, BRADENTON, FLORIDA

Most of the churches featured in this journal have been inspired by contemporary architecture. We are more than happy to include, from time to time, those which bear the imprint of earlier styles. Christ Episcopal Church has preferred to follow the Spanish style which is indigenous to the Southeast and the Southwest.

It has also kept a contact with the past by using in this new church an altar and altar railing made by a local craftsman and used for years in the previous building.

The Estey pipe organ of the old church still serves in the new, while the chapel is equipped with a Baldwin organ.

- **Architects:** Clarke and Nevins, West Palm Beach, Florida
- **Rector:** Fred T. Kyle, Jr.
- **Modified Spanish style:** Cuban barrel tile roof
- **Seating capacity:** choir, 35; nave, 396; balcony, 65
- **Parish hall** seats 200 at tables
- **Sunday school capacity:** approximately 230
- **Completely air-conditioned**
- **Total cubic feet:** 584,900
- **Total cost:** $457,000
- **Cost per cubic foot:** 78c
- **Pews (church and chapel), pulpit, lectern, and reredos** made and installed by Southern Desk Company, Hickory, North Carolina
- **Lighting fixtures** by R. R. Manning Co., Sheboygan, Wisconsin
- **Stained glass windows** by Willet Stained Glass Studios, Philadelphia, Pennsylvania
- **General contractor:** Gulf Coast Construction Company, Bradenton, Florida

MODIFIED SPANISH STYLE

THE NAVE

THE CHAPEL

WHY DOESN'T SOMEONE TALK BACK TO THAT MAN?

(*continued from page 28*)

the voluntary absentee quite the same power to present a negative vote as he had before; but nonetheless the preacher soon knows that this man did not like the sermon and that he will not stand for that kind of talk in the pulpit. If that is not talking back to the preacher, it is hard to understand just what would be.

Last of all, there are those who talk back but are neither heard nor seen in the ordinary sense. They are a part of that invisible company which surrounds the minister. The Christian pulpit has a great tradition as well as a goodly company of practitioners. The wise preacher is always listening to what those of the past as well as the present have to say about his preaching. He listens to hear what a preacher who has gone before would say, and if he holds fellowship, as he should, with numberless preachers who bear the heat and burden of the day with him, he knows how they would talk back if they had the opportunity to hear him. Every thoughtful preacher holds such conversations, occasionally at least. While the immediate result may be rather disturbing, it is eventually richly rewarding.

Contrary to what the little boy thought, some—many, in fact—do talk back to the minister. That boy is an Episcopalian rector now, and I am sure he has discovered long since that his constituency is heard from. Years ago the famous Dr. Cadman used to invite a small company of laymen to visit with him in his study after the evening service. They had a sort of free-for-all in which each man spoke his mind. One can only imagine what would go on in such an hour. Few preachers would have the hardihood to face up to such a conference after a difficult day. With a man like Cadman it must have been a fruitful experience for all concerned.

One concluding word should be written. In most instances those who talk back do so in a creative rather than a critical way. If the preacher sometimes glimpses a face with a hostile attitude in the congregation, he sees on the other hand a hundred who by their very bearing let it be known that they are there to pray with him and to pray for him. Like those engaged in the restoration of Jerusalem, these are they who stand by the wooden pulpit.

(end)

Give Children A Blessing Instead of a Sermon

Roger K. Powell*

The weakest part of the morning worship service is the children's sermon. Called by several names, this act of speaking to the children takes many forms. It may be a fairy tale or a prayer; sometimes it is an object lesson or a moralization; quite often it is a Bible story or just a plain, happy greeting.

Congregations don't seem to object to these procedures. The ones who do object are those who know children well and are acquainted also with the nature and forms of worship. Their protests all point in the same direction. They object when the children's sermon interrupts the mood and the order of the morning worship service.

What is meant, exactly, by the mood and the order of worship? Let us clear up the semantics by looking at a few services observed recently in churches of different denominations.

One children's sermon in a progressive and active church began this way: The minister called upon a little boy to bring him a paper bag from the rear of the sanctuary. The minister reached into the bag, and on his hand when he withdrew it was a fuzzy and delightfully comic puppet. There was a brief and animated conversation with the puppet, which made the children squeal with excitement. A story with a moral followed, during which the puppet cocked his head and tried to bite the minister. For a closing, the little boy again brought the bag. The minister made the puppet climb down into it and withdrew his hand, bare as before. This entertaining episode is what we mean by interrupting the progression of the service and substituting a conflicting mood.

Again, in a small church with an attractively decorated sanctuary, the minister called the children forward. He told them in a tone of hushed excitement about a little girl who until late at night drew scads and scads of water from the well in the woods for her rather demanding mother. Suddenly, to her amazement, the dipper rose up from her hand, and rose and rose until it became the Big Dipper in the sky. "We will now sing the last two stanzas of the hymn," the minister announced; and, bewildered, the little ones went away. This purely fanciful and meaningless fable certainly interrupted whatever might be thought of as the mood of worship.

In still another church, when the children had come forward at his invitation, the minister asked them to join him in a prayer, repeating after him. They bowed their heads, as did the congregation, and the prayer went something like this:

> **We thank you, Lord, for your love . . . which never fails in day or night . . . and for the Lord Jesus . . . who brought us all to you. . . . Bless us, we pray, . . . and keep us in your care. . . . Amen.**

Of course the mood of worship varies with individuals and with congregations. So does the sense of a progressively moving order of worship. Yet it is rather obvious that the last performance was appropriate to Christian worship and the others were not.

In some forms of the children's sermon one aspect is helpful while another is hurtful to worship, both aspects coming together and confusing the congregation as well as the children. Consider this regular part of the service in an established city church: The children are summoned to the front of the church by a stanza or two of a congregational hymn. They come from every part of the church and assemble in massed disorder before the steps of the chancel. On some occasions, when biblical pictures are distributed, taller children reach over the little ones, those that have been skipped call out, and sometimes one or two adults move through the throng to see that no one is missed. The final word is almost always the same. The minister smiles and says, "O.K., that's all for today." What he tells them, often a Bible story, is fine. But the scene is one of confusion and the dismissal is almost rude.

What is so often lacking is a proper orientation for that part of the service

*Rochester, New York.

in which the church speaks to the children. This is to say that there should be some biblical authority and theological background for it. And, of course, it needs to be liturgically sound. With these aspects filled in, the thing works itself out.

We begin with Luke 18:16, wherein Jesus blesses the children. In fact, we might better call this part of the service "the blessing of the children" instead of "children's sermon," which it rarely is, or "children's story," which so often interrupts worship.

Instead of saying, "Now if all the children will come down front, I have a nice little story for them," the minister might employ a liturgical invitation such as this:

> **As Jesus received the children and blessed them, let the children present come forward and receive the blessing of the church.**

At this point the children go to the rear of the sanctuary, from which they are escorted forward by two of the ushers. Having brought them forward in a respectful manner, the minister now pronounces a salutation. This is neither high church nor low. He has to begin with something, and what he says is a salutation. The form commonly used goes something like this: "Well, kiddies, did you have a good time at the picnic yesterday? You did? Well, that's fine! Now let me tell you about . . ." Instead of intruding thus upon worship, let the minister make use of the scripture, perhaps including a response:

> Minister: **Jesus said, "Let the children come unto me;**
> Children: **for to such belongs the kingdom of God."**

He might prefer to make a sentence of his own for use every Sunday, such as:

> **You are welcome in the church, in the name of Jesus. We thank God for you, and love you, as Jesus did.**

It would seem natural to use a prayer for the blessing. This is obviously more worshipful and therefore more liturgical than a story, a lesson, a demonstration, or any of the nonworshipful forms of amusing the children. But what kind of prayer? It can be brief, simply stated, suitable for children. He represents the church in this act.

But it doesn't have to be like that. A prayer for the children could be printed in the morning order of service and prayed together by the congrega-

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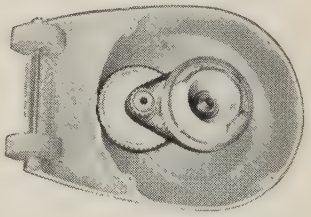

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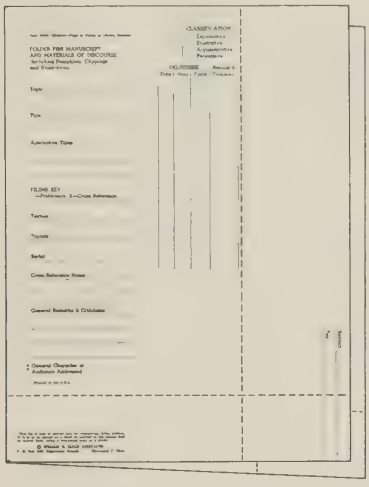

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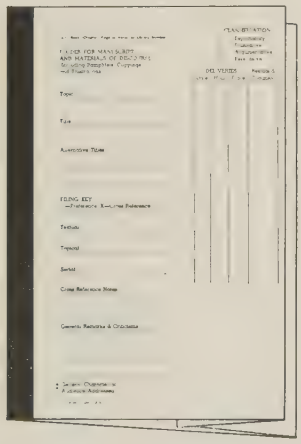

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CHURCH SALARIES IN THE HIGH-BUDGET CHURCHES

The following information was compiled from a questionnaire distributed at the Los Angeles Conference of The National Association of Church Business Administrators held July 14-17, 1959. This project was under the supervision of Mr. Herman H. Beck, business manager of the First Christian Church of Whittier, California.

Position	Average	High
Senior minister	$14,123	$22,500
Assistant minister	6,153	12,000
Associate minister	5,003	10,500
Other ministers	6,100	7,000
Director of education	6,379	10,000
Director of music	4,568	8,600
Director of youth	4,710	6,400
Director of children	4,094	5,000
Minister's secretary	3,749	5,000
Finance secretary	3,347	5,000
Church secretary	3,267	4,750
Receptionist	3,324	3,900
Other secretaries	2,700	3,000
Organist	2,030	3,600
Head custodian	4,362	5,200
Assistant custodian	3,437	4,200
Church hostess	3,019	3,600
Kitchen hostess	3,180	4,020

A majority of the reports indicate that salary adjustments are based on merit and tenure, and that salary reviews and adjustments are made at the beginning of the fiscal period. A large minority reported they had no personnel committee. Part-time salaries were not included in this report.

To properly appraise the above salary figures, it is well to note the size and financial resources of the churches which offer the salaries quoted.

Church membership	3,329	Sunday worship attendance	1,267
Operating budget	$157,885	Capital fund budget	$83,018
Benevolence budget	$ 62,710		

Number of ministers full time, 3.2; part time, .4

Number on other staff full time, 16.7; part time, 5.8

The overall average salary of the business administrator was $7,007.

Those with budgets over $200,000 averaged $8,505 per year to the church business administrator.

Those with budgets over $300,000 averaged $9,614 per year to the church business administrator.

---

tion. This is the church itself acting. Or the children could be taught to recite a prayer together with the minister. Rhymed verse may be easier for them to learn, but even the smallest ones can learn prose prayers too. Youth fellowships usually have a few teen-age people who can write such prayers, in verse or in prose. But their contribution to the church goes wasted while they paste biblical verses on a crude screen for a worship center which they won't really like.

When the service is ready to move on to the next item, let the minister pronounce a dismissal. To say, "All right, now run along to your classes," is blunt and out of context with what has just happened. The church has been blessing the children, remember? So let them be dismissed with a meaningful sentence, such as:

Go now, with the love of God, with the prayers of the church, and with a happy heart.

With this dismissal the ushers stand and escort the children. Instead of a sermon, a blessing; instead of commotion, order; instead of hilarity, peace, and the sense of God's presence.

(end)

SAINT DAVID'S EVANGELICAL LUTHERAN CHURCH

Massapequa, Long Island, New York

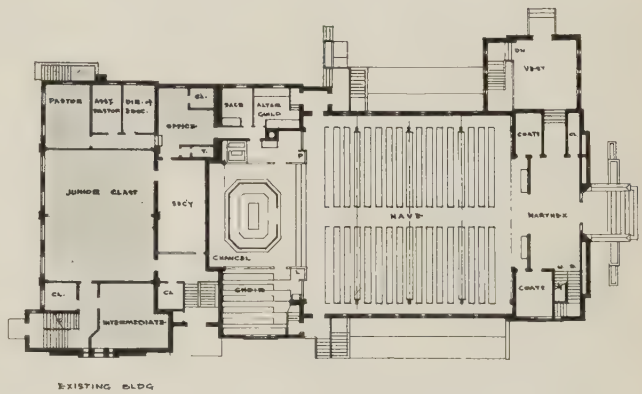
This is an example of a new worship unit with an educational and social basement added to the existing building. Naturally, the high points would be in the worship unit. It has followed the contemporary style, though restraint is evident. The architect has been careful not to desert entirely the traditional. Here is the high, vaulted ceiling reaching thirty-two feet into the air, as well as a sixty-foot spire. Natural lighting and ventilation are provided by the tall awning windows.

Perhaps the most interesting feature is the chancel arrangement, with the free-standing altar and the location of the choir. More and more we see this trend in the placement of altars in churches.

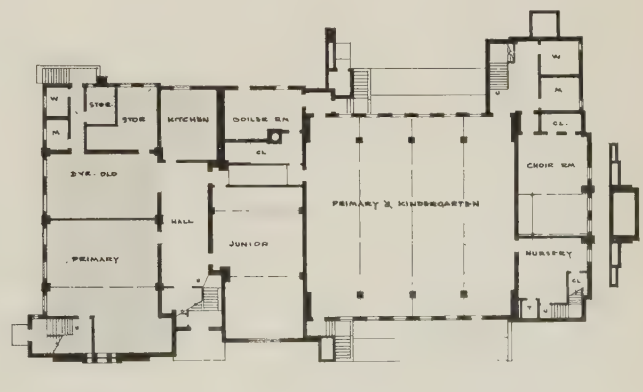
EXTERIOR
(Old Building at Left)

Statistics

- Architect: George E. Tumey
  1941 Wantagh Avenue,
  Wantagh, L.I., New York.
- Pastor: Charles E. Dietz
- Seating capacity: nave, 408; balcony, 70; choir, 50; Total, 528
- Cubic feet: 238,061
- Cost per cubic foot: 95c
- Cost of new construction: $225,134
- Cost of alteration work on new building: $20,000
- Total cost: $245,134
- Walls: cavity wall brick construction, with finished integral colored Waylite block in nave and chancel
- Floor coverings: vinyl asbestos tile
- Interior trim: birch and redwood
- Organ (temporary): Allen Organ Company, Macungie, Pennsylvania
- Lighting fixtures: Wasley Products Company, Plainville, Connecticut
- Pews: Southern Desk Company, Hickory, North Carolina
- Hanging cross: Architectural Metals, Valley Stream, L.I., New York
- Marble: Aetna Marble Company



NAVE AND CHANCEL



SUNDAY SCHOOL BASEMENT

CARE OF WOODEN DIVING BOARDS

(continued from page 23)

to absorb the shock of the board when in use. While American Playground Device Company has made the conventional bar-type for the past four decades, we recommend the new patented rocker fulcrum which is ruggedly built of massive certified malleables, hot-dip galvanized for enduring rust protection. Thirty inches long and nineteen inches wide, the rocker fulcrum is curved to follow the action of the board and is heavily cushioned over all with resilient rubber. This distributes the weight and strain over a large bearing surface to insure much better and much longer board performance.

Do not secure the board at the fulcrum. Official regulation diving boards are designed to rest free at the fulcrum point. They must not be bolted or strapped down at that point. Fastening boards at the fulcrum will destroy much of the spring and will cause excessive breakage.

Insist that your boards be used wisely. Allow only one diver on your boards at one time. Further, insist that needless bouncing, jumping, and springing on the boards be stopped. Remember that only three steps and one jump are required by the experts in championship running dives.

Alternate your diving boards regularly. After one official board has been in service for four or five weeks, take it down, remove the cocoa matting, and place the board right side up, letting it rest levelly on two-by-fours placed under each batten. The temperature in the room should be 70 degrees. Scrub the board clean with soap and water, and permit it to rest and air dry for ten days or so.

Then paint your board with boiled linseed oil and rub it dry before placing the matting on it. If your board is finished in spar varnish or white enamel, simply apply one coat of the original finish and let it dry before replacing the matting.

Increased safety is assured by covering boards with extra heavy duty cocoa matting, which is a specially woven imported fabric, carefully tested and selected for maximum durability. It is approved regulation covering for diving boards and springboards, and is ideal for use as runners wherever wet or waxed floors present a slipping hazard.

(end)

Have the Lamps of Wisdom Gone Out?

Robert S. Wolley*

Perhaps you will allow me to share an impression with you. Recently my family and I had occasion to join the vast army of house hunters in America. A change of job required us to purchase a new home in a new town. Somewhere in the process I lost count of the houses at which we looked. Many of them were rejected for reasons altogether familiar to those who have hunted for a new home—blighted neighborhoods, outer-space prices, lack of living space, the need of extensive repairs. We finally discovered a good house at a price higher than we wanted to pay. There were a number of unforeseen modernizing requirements to be met, but it is now home, fitted out as we want it to be.

It was during the search that a deep and nagging impression struck me. It had nothing to do with the physical appearance of people's homes—the colors of paint, the choices of wallpaper (which in some instances were frightening, to say the least), the cleanliness or lack of it—nor the prices people asked.

My observation was a very simple one: Of the dozens of homes at which we looked, only one evidenced the inhabitant's ownership of a book. I admit this is a very simple observation, one which creeps up on you and of which you are suddenly aware only after being confronted with the evidence over a period of time.

This impression struck me as we looked at a house in which there was an artful bookcase laden with printed treasure. Seeing a storehouse of wisdom before me made me realize that we had not previously seen a single book.

From that moment on, I kept a careful score of my secret search for some indication of literary adventure and appreciation in the homes which were for sale. It was a little game I could play all by myself. But after a while my little game became frightening. The abysmal lack of books became significant witness, overwhelming circumstantial evidence, with which to indict an illiterate and ignorant nation, or at least that part of a nation whose homes were for sale.

Perhaps I was wrong, though. I asked both the representatives of the bank that holds my mortgage and the town's assessors for their observations. I tried to do it carefully so as not to frighten them. "Say," I would ask, "how many houses that you look at have bookcases?"

"I don't know," they would each reply; "not many, I guess."

I would ask them casually to try to recollect. No use, they could not remember seeing much in the way of books.

G. W. Curtis once said, "Books are the ever-burning lamps of accumulated wisdom." I wonder if those lamps have gone out. I have continued my search by carefully examining architects' new home designs in the several monthly magazines which come our way. Frankly, I am frustrated by the conspiracy which seems to exist. "Bookcases just don't fit the decor," one architect told me. "They spoil design, jacket covers clash, and books come in so many sizes that they interrupt the motion and geometry we strive to achieve."

A plague upon such thinking! In the first place, I am convinced that filled bookcases can enhance any home design, and once in a while such a design does come along. But more important, I protest the prevailing opinion that reading and literary concerns must take a back seat to any architect's or home owner's thinking.

Home designers talk a lot these days about living space. What is more alive than a good book? Read what Christopher Morley once said:

> **Lord! When you sell a man a book you don't sell him just twelve ounces of paper and ink and glue—you sell him a whole new life. Love and friendship**

***Boston Massachusetts. Director of extension of the Universalist Church of America.**

The Value of Books

> and humor and ships at sea by night—there's all heaven and earth in a book. . . .

A living room is for life, for friends, for happiness, for sharing, for the precious moments of being a part of life and the universe. Books, said Channing,

> give to all who faithfully use them the society, the spiritual presence, of the best and greatest of our race.

So they do. Wrote Emily Dickinson:

> There is no frigate like a book
> To take us lands away. . . .

And books do more. Joseph Conrad sums up their value:

> Of all the inanimate objects, of all men's creations, books are the nearest to us, for they contain our very thoughts, our ambitions, our indignations, our illusions, our fidelity to truth and our persistent leaning toward error. But most of all, they resemble us in their precarious hold on life.

A precarious hold indeed! One wonders why, on the one hand, we have so much talk about the value of reading and the power of the reading habit and, on the other hand, such an observable resistance to it.

Some Americans are reading more and more, as evidenced by the statistics of libraries throughout the country. Yet nagging at America's coat sleeve is the ponderous question, Why can't Johnny read? The fact is that an overwhelming number of us are Johnnys. It isn't that we cannot read; we simply do not read much beyond the headlines of our daily newspapers. Most of the better magazines have a very slim hold on life, so small are their circulation lists. Perhaps we have been spoon-fed by headlines and television and radio news capsules too long. Have you noticed the serious decline of the newspaper editorial? Once newspapers prided themselves on their learned and vital editorials as much as on their ability to cover murders and fires. The meaningful editorial is the exception today.

Yet I must turn the coin. Occasionally in my contact with people as a minister I have been overwhelmed by the depth and breadth of my parishioners, some of whom have taught me a thing or two

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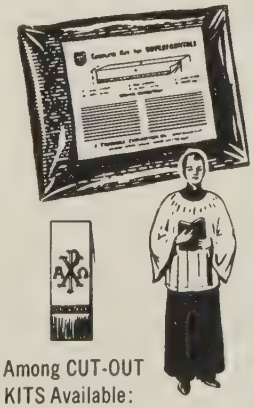

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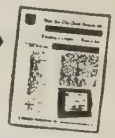

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about the value of continued reading and study. Through close association my sights have been lifted and refined because someone was thoughtful enough to point out a particularly significant book or magazine article, and we have shared in a discovery of new vistas and new visions. One such person was an elderly, blind, and practically immobile former schoolteacher. In her youth she had been privileged to travel throughout the world, and in later years, thanks to a patient companion, she had continued her travels via books. Her knowledge of Spain and Spanish culture was especially acute. It was her favorite land. She knew its history and the turmoil and tragedy of its people.

Early in life she had been dealt a severe blow; yet she had conquered her own limitations and possessed a depth of understanding, appreciation, and tolerance of human beings which was both great and inspiring. During her last days we talked of many things, even of her funeral. She recited the passages of literature and scripture she wanted read at her service. "These have been my meaning," she said. "They saw for me when I could not see; they journeyed for me when I could not move. They brought the world to me when I could no longer wander over it." So we read from Browning, from the unknown old preacher of the Old Testament, and from Ben Lucian Berman, and we talked of Beethoven.

> **The best of a book is not the thought which it contains, but the thought which it suggests; just as the charm of music dwells not in the tones but in the echoes of our hearts.**

So wrote Oliver Wendell Holmes. Now, I may be wrong, but it seems to me that we have been cheating ourselves of the richness of life by removing from our homes the lamps of man's accumulated wisdom and experience, his hopes and history. It is not without lesson that the great contributors to the human race were those who were nourished and inspired by the priceless wisdom and insight received from their heritage. The picture of Lincoln on the cabin floor was once a symbol of man's search. Jesus dug deeply into the Law and the Prophets. Gandhi gave thanks for the writings of the Gospels and of Tolstoy and Ballou. It seems, then, all the more tragic that home after home has yet to touch and taste the vast storehouse of that same wisdom, made more real and meaningful by the adventure of man's present experience and thought.

Of course it is not enough merely to introduce books into a home. They must be opened and read to be enjoyed and appreciated. Having read them, however, the reader stands in a better position to confront life. Here is what Harry Emerson Fosdick says about biographical reading:

> **The reading of biography gives a man a wide perspective on his own life's problems. A man who has read many biographies has lived vicariously through many lives. Biography makes a man feel at home with anything that can happen to him. Successes are less likely to turn his head, failures less likely to oppress his heart. He has seen life work out its issues too often to overestimate prosperity or to overemphasize calamity. When health is troublesome he feels himself in a notable succession of handicapped men who have made good; when temptation comes he is likely to recall the lesson of all biography that no sin is without its Nemesis; and when old age comes he can lift with understanding heart the ancient prayer: "Let me die the death of the righteous, and let my last end be like his."**

Turn again to Emily Dickinson's picture of a man whose personality has been enlarged through the power of a book:

> **He ate and drank the precious words,**
> **His spirit grew robust.**
> **He knew no more that he was poor**
> **Nor that his fame was dust.**
> **He danced along the dingy ways**
> **And this bequest of wings**
> **Was but a book: What liberty**
> **A loosened spirit brings!**

The beautiful truth here is this: The power to meet life on its own terms often lies ready to be used within the covers of a book. Not restricted to the rich or the privileged, these tools are available for all. One need not own leather-bound classics to sample their wisdom. They are available for as little as twenty-five cents. The only poverty preventing us from their companionship is the poverty of indifference. The lamps of wisdom go out only when we cease taking light from them. These lamps are nourished in giving; the more they are used the brighter they become

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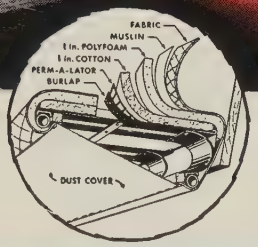

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—and the brighter becomes our world, because we have fed our minds of the greatness of humanity.

I look for books in a home, not as artifacts to impress the visitor, but as evidence of a family's desire to sample life as seen and touched by mankind. When well-read books are about, I feel certain that here are folks who are better able to take life as it comes, with greater understanding and appreciation, with more maturity, and with a deeper sense of the abiding ideals in which every life must be nurtured. When books are lacking, well, I cannot help wondering what storehouses will sustain these people when they face the trials of the living.

Thousands of years ago an unknown contributor to the Book of Proverbs in the Old Testament told men that the acquiring of wisdom would make them wise, prudent, discreet, and understanding. For what end?

**Then you will understand righteousness and justice
and equity, every good path;
for wisdom will come into your heart
and knowledge will be pleasant to your soul;
discretion will watch over you;
understanding will guard you;
delivering you from the way of evil,
from men of perverted speech,
who forsake the paths of uprightness
to walk in the ways of darkness,
who rejoice in doing evil
and delight in the perverseness of evil;
men whose paths are crooked,
and who are devious in their ways.**

**So you will walk in the way of good men
and keep to the paths of the righteous.
For the upright will inhabit the land,
and men of integrity will remain in it; . . .**
—Proverbs 2:9-15; 20-21

THE EDITOR REPLIES

(continued from page 8)

print. So you see it would be expensive to get a copy.

This service should be kept in print, and we may publish it again next year.

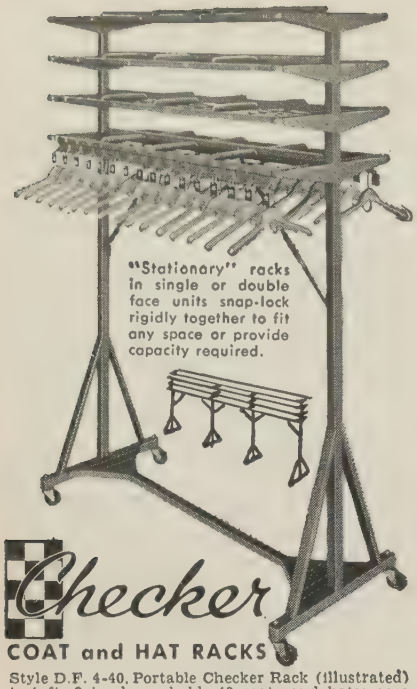
SILENCER FOR HYMNBOOKS

Could you refer me to a company which is able to supply me with some sort of "silencer" to be placed at the bottom of the hymnal racks? It would have to be sponge rubber or some sort of material which could stand the wear of the hymnal's edge striking it each time the hymnal is replaced.

We know of no house which has placed on the market a "silencer" for hymnbooks. However, we think you have a good idea here and someone should grab hold of it.

You can buy rubber latex in the department stores in many cities. It is offered in ½-inch, 1-inch, and 1½-inch thicknesses. What your church should do is buy a quantity of the latex and cut it to fit your bookracks. The ½-inch thickness should be sufficient. A little glue would hold it in place.

You could write to the Goodrich, Firestone, or Goodyear Company in Akron, Ohio, and ask where it is available locally.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She Opened the Doors

The Shut-In

Philip Jerome Cleveland*

It was the genial, smiling Brooklyn (Connecticut) postmaster, Irving Frink, who said to me one day as I received my mail: "Have you ever called on the sister of Mrs. Chalmers? She is not a church member; she represents another faith; but I think you would enjoy the call. They tell me she has a real flare for nature. Run in sometime."

I thanked him for his interest and made it my business to call the next week.

Mrs. Chalmers, a quiet, retiring widow, kept house for a bachelor brother. A maiden sister had come to live with her from a western city. A prolonged illness had prevailed over her weak body, and she was now confined to a wheel chair stuffed with pillows. She could no longer feed herself.

"Do call me Ann," the sweet-voiced, cheery spinster said to me after proper introductions. "Everybody calls me Ann. I really wish you would."

I stared at the beautiful, shining face, tremors of youthful color clinging tenaciously to the terribly creased brow and cheeks. The arthritic hands were twisted, gnarled. The body was deformed, the waist shrunken. The limbs —perhaps it is best they be forgotten.

The eyes were dancing prisms of light, flashing out with a schoolgirl's rapt expectancy; the voice was young, resonant. Her words, her eyes, compelled attention; they negatived the thin, misshapen body.

"Is it hard to be confined here in this one room?" I questioned.

"Confined?" She seized upon the word instantly. "Why, I have never been confined. I have read about confinement for prisoners, for the mentally ill, but I have never been a criminal or a psychopathic case." She laughed gaily and tossed her head, aureoled by a bright ribbon which lent her iron gray hair a certain girlish charm.

"The Italians have a favorite proverb: When God shuts a door he always opens a window. Look out my window!" she challenged enthusiastically. "Why, all of my world is out there today, as every day. Do you not see the rambler roses somersaulting all over the little green trellis? Look at those two giant elms, standing like soldiers before Buckingham palace! The orioles and bluejays fill their branches with trumpets! The sunsets fling them the proper British colors. And look at the emerald green lawn on which the soldiers stand! A fit carpet for Princess Elizabeth as she moves forward to the bridal altar!

"There! Look!" She spoke ecstatically. "A little jack rabbit has slipped across the lawn from my raspberry patch to the lilacs! He visits every day or two. Yes, and we have a chipmunk too. This spring the whippoorwills provided us with free vespers. The bird choir provides matins every dawn.

"All day long the good people drive along the road in their limousines—the weak, the strong, the rich, the poor. I catch sight of so many little tots as they go riding by, the darlings! I bless them as they pass. In a small way, Pastor, you might say that I resemble the good Lord."

"Yes, Ann? And how is that?"

"One time I read something like this about the Master. He who could have no children of his own made every child his. Wasn't that beautiful?"

She was poignantly still for a second before she spoke again.

"I guess these arms couldn't have begun to hold all the darlings I would have wanted. Only my heart has been able to hold them all."

I returned to my study that June afternoon meditating on a very practical theme: Confinement.

I possessed a large library. The study windows looked upon a vast expanse of field, hill, road, and horizon. I prided myself on good walking habits. But—did I begin to enjoy the world as a shut-in spinster who sat daily beside the Pomfret road? Was I not, rather, the one confined—grumbling about church troubles, the depression, and pining for the presumed glory of far cities?

Shall I ever forget the day I called in midwinter?

Her spirits were as gay and jubilant as in June and October.

*Minister, Dille Larger Parish, LeRaysville, Pennsylvania.

"The long winters must be hard to bear," I suggested. "You cannot raise the windows and put in screens."

"Oh, but I just love the winters!" she said. "I can't wait to see the first snowfall, to watch the white, clean hands tuck in the poor, naked earth, the leafless bushes, the dead flowers. How quietly, with what dignity and grace, does the good Lord conduct his committal services! God is so very wonderful. Everything he does is—well, it's just so right!

"You ask me how I can bear the long winters? I just love to watch the snow as it sculptures the bushes, the trees, the stone walls, the old stumps. What colors one finds in the shadows after a heavy storm! Were trees ever so silver-white, so romantic, so utterly resistless? Talk about a June bride! Look at that old hemlock behind the house after the sky has hung it with silk, satin, and silver. How can I bear the winter? Ask me rather how I can bear to see it go!"

I left the sickroom, rebuked, stirred, challenged.

My wife inquired later why I had no appetite for supper.

"You will know after a while," I informed the understanding, long-suffering mistress of the manse.

I locked myself in my study and stared through frosted windows into the star-jeweled night. A lady's girlish eyes and childlike wonder seemed to fill the heavens, her eyes, the stars, scintillating everywhere.

Two hours later I ordered coffee and the rare snacks my wife could always conjure for the table. She seated herself across from me.

"And now—the manuscript," she said decisively.

"It's a poem."

"I'm listening."

I do not think that the editors of *Good Housekeeping* will mind if once again I pay tribute to the wonderful woman of a bygone rural road who years ago descended into the good earth that for her represented the thoughtfulness and generosity of God.

I titled the handful of lines "Prayer for Time."

"I'd like to live—for just a week or more—
The buds are forming on the apple trees,
Soon flowers will climb the trellis, birds will sing
And pearl-white doves be nesting on the eaves;
For just a week or more," sweet Ann would say,
Lifting her gentle voice to heaven in prayer,
Winter or summer, in the spring or fall,
Wheeled to the window in the pillowed chair.
"For just another week—soon every bush
Will burn as fire and shine as burnished gold;
I'd love to see the autumn hills again
Against a sea-blue sky." So she grew old,
Looking ahead, praying to see the snow
Lay soft white quilts against the barren ground,
Lifting her hands in ecstasy when spring
Burst clods apart and lilies climbed the mound
Out of their long deep dreaming. Dear, sweet Ann,
Ready to go, she said, yet eyes sublime
With prayer—to see the Lord's rich tapestries
Beyond her window—fall, spring, summertime.

(end)

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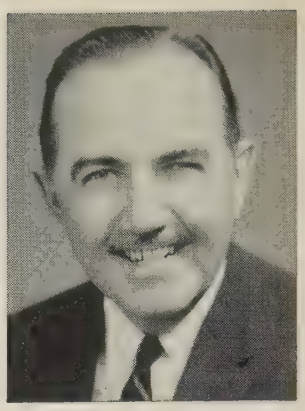
David A. MacLennan*

Priming the Preacher's Pump



To a neophyte teacher of homiletics the visit of a gracious and learned professor of biblical studies proved a salutary surprise. Professor Fleming James had retired when he entered my office at Yale University Divinity School. But he was retired in name only. After an exchange of pleasantries, the author of *Personalities of the Old Testament* and other helpful works asked me a leading question: "Do you teach your students how to make outlines of sermons and addresses? So many first-rate students come up from our colleges with only fourth-rate skill in outlining anything!" Dr. James sent me to my class resolved to stress this essential element in sermon construction.

"Make an outline before you start writing," urged the late Dr. Arthur A. Cowan of Scotland in his Warrack Lectures, *The Primacy of Preaching Today* (T. & T. Clark, Edinburgh, page 118), "and take care that the discourse is not static but keeps moving from stage to stage in a progression of thought. Even if you are enforcing only one idea or principle, take a look around it and return to it again and again from a different angle."

Sir Winston Churchill, at his best unsurpassed in oral communication, advised his former sovereign, now the Duke of Windsor: "If you have an important point to make, don't try to be subtle or clever. Use a pile driver. Hit the point once. Then come back and hit it again. Then hit it a third time—a tremendous whack!"

A sermon may have one, two, three, five points or divisions, but an outline is essential to clarity, is an aid to memory for both preacher and hearer, and insures an orderly march to the goal. Do you not find that even a simple outline reduces discursiveness and the indulgence in glittering generalities which is the bane of many public speakers?

*Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and instructor in homiletics at Colgate Rochester Divinity School.

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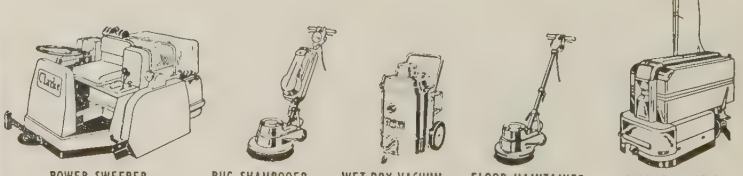

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Recently four slim but interesting volumes of sermon outlines came to my desk. The first is by an effective teacher of preachers, the Reverend Ian Macpherson. It is entitled *Sermon Outlines From Sermon Masters* and is published by Abingdon Press for $2.50. Preachers of yesterday and today contribute their sermon plans to this anthology. Spurgeon and Van Dusen, Wilberforce and John Wesley are joined by Henry Ward Beecher and Henry Sloane Coffin. As a sample, here is D. L. Moody's succinct summary of his message on "Four Great 'Somethings'" (Matthew 11:27, 28):

1. Something to do
   "Come"
2. Something to leave
   Your burden
3. Something to take
   His yoke
4. Something to find
   "Rest"

Consider this easily remembered outline by the Scottish pastor-evangelist Tom Allan on "What It Means to Be a Christian" (Mark 8:34):

To be a Christian means:
1. A gift to be received
2. A life to be lived
3. A cause to be served

One more from this collection is by the late, great Scots Presbyterian predecessor of Dr. J. S. Bonnell in Fifth Avenue Presbyterian Church, New York, Dr. John Kelman. "When Christ Went Away" was his subject. Here is the outline on Acts 1:9:

1. Earth's view of heaven
   "Gazing up into heaven"
2. Heaven's view of earth
   "Go ye into the world"
3. The power of the unseen
   "All power is given unto me"
4. The presence of the absent
   "Lo, I am with you always"

The other outlines are found in three paper-back volumes issued by Fleming H. Revell Company at $1.00 each: *Sermon Outlines From Great Preachers,* compiled by Andrew W. McDermott; *Evangelistic Sermon Outlines,* by the same compiler; and *Expository Sermon Outlines, Old and New Testament,* by Faris D. Whitesell. In Dr. Whitesell's original sermon outlines the last has three unforgettable main "heads." The message is entitled "The Life God Uses" (Romans 12:1-2). The three headings are:

1. Presentation (12:1)
2. Separation (12:2)
3. Transformation (v. 2)

Sermon Seeds

June's four Sundays include Whitsunday (Pentecost) and Trinity Sunday. Here is a suggestion you may develop in your own way for Whitsunday. Since the Christian festival of Pentecost is described as the birthday of the church, your message on June 5 might be devoted to the Christian concept of the church.

I

Church: Organization or Organism? Three New Testament letters provide the scriptural basis. 1 Peter 2:10—"Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy." 1 Corinthians 12:27—"Now you are the body of Christ and individually members of it." Ephesians 5:23, 29, 30—"For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior." "For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church; because we are members of his body."

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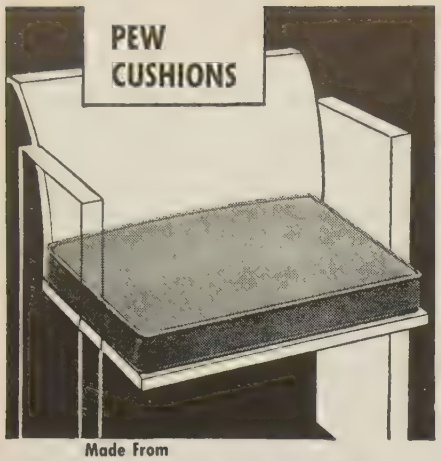

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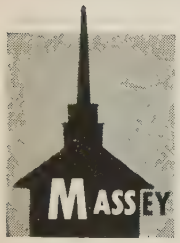

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Introduction: A major revolution proceeds in astronomy today. It is the search for intelligent life on other planets. Radiotelescopes are trained on the nearest planets which may support intelligent living beings. (*Tau Ceti* and *Epsilon Eridania* are the planets.) Assume that contact is made and that an exchange of visitors is arranged. You guide them through a typical city of our world. When they pass a church building, the outer-space tourists ask, "What is a church?" How would you answer? Is the church, as Professor Donald G. Miller satirically suggests, only "the religious arm of the community chest, or a Society for the Prevention of Cruelty to Human Beings"? Is the Christian church in any of its expressions an association of "do-gooders," a mutual benefit society, or a kind of religious clinic for injured or sick souls? Is it primarily a fellowship of congenial persons interested in promoting helpful causes? It may be all of these, and yet it is more than these all put together. It is both organization and a living organism. The Bible gives us the materials for a true answer.

(1) The New Testament concept of the church derives from a favorite word, *ecclesia,* meaning "the people who belong to the Lord." A form of this word appears 115 times in our Testament. An *ecclesia* is more than an assembly of people. It is what the Old Testament means by "the Israel of God." See Galatians 6:16. God used the "old" Israel; when it became disobedient, God used the remnant of Israel still loyal to his Spirit and direction. Finally the choice narrowed. God sent his Son Jesus the Christ. After his death, resurrection, and ascension, God used his spiritual body, the church. This is why in a profound sense there cannot be a Christian apart from the church as the body of Christ.

(2) The church is also described as "the temple of the Holy Spirit." As the ancients met God in the temple, now men and women meet God in Christ, in the body of the living Lord. See Matthew 26:61; John 2:19.

(3) Another richly significant term for the church in the New Testament is "the body of Christ." After Jesus left the sight of men, he returned in the spirit to live in the church. "Where Jesus is, there is the church." Albert Schweitzer said that church members are part of the extended personality of Christ.

(4) A fourth figure for the church is "the bride of Christ." As a husband protects, cares for, and loves his bride, so Christ loves the church. See a great statement by Emil Brunner in *The Divine Human Encounter* (The Westminster Press), page 159.

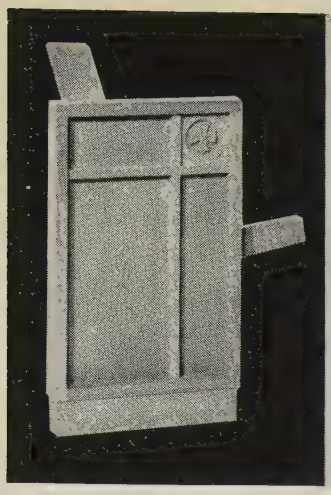
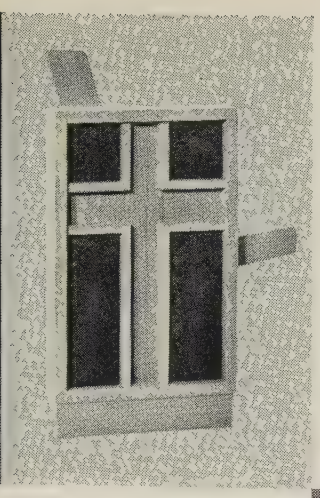
A second sermon or a second main section of this same sermon might follow "the marks of the church," as the ancient church councils defined them in such a creed as the Nicene: "I believe in one holy catholic and apostolic church." Is there a sense in which the Christian community is one? Are we truly catholic—universal—proclaiming the gospel everywhere to all people? Are we holy, in the sense that we are forgiven sinners called out, separated from the world by the One we serve? To be apostolic means not only that we continue in the first apostles' teaching but that we too are missionaries. Does the church "send" us in every way?

II

The Good News of God. This may well be the subject Trinity Sunday summons us to preach on. To make the doctrine of the Trinity intelligible, relevant, and interesting may be difficult. Indeed, it is. Theologians write scholarly volumes on the Trinitarian belief, and often even other theologians are puzzled. Granted, God must be infinitely more than the best we can say or think about him. But God is the priority in our proclamation, as God is the first and the last word in life. As topic or title, why not take the words "enter God"? (Robert Louis Stevenson wrote this in a letter to his father, saying that life lacked meaning, direction, worth until a person could write this in the journal of his life: "Enter God.")

Another title would be that used by my good and often quoted friend, the senior minister of Westwood Community Methodist Church, Los Angeles. Dr. Melvin E. Wheatley preached a strong sermon last February on the theme "Getting Acquainted With Your God." You will be interested and stimulated by his main points: "(1) You do have some god or gods before which you do bow in worship. (2) Even though you have a God before which you bow in worship, it is quite possible that you are not really acquainted with who or what that God is. (3) The God you worship determines the goal you reach."

For scriptural undergirding of this message on the most important theme a preacher can have, I suggest Matthew 28:19—". . . in the name of the Father, and of the Son, and of the Holy Spirit." When you have written down your own

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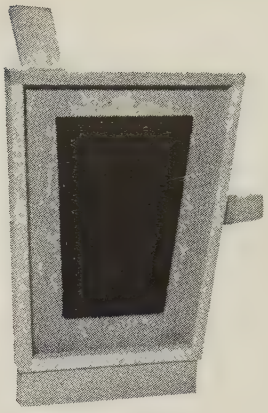

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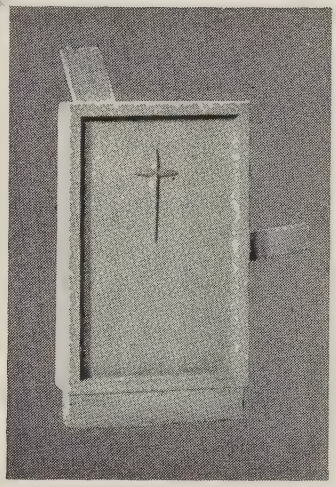

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ideas as freely as you can and have made a word study of the three great names for the "Nameless," whom we know through his self-disclosure in the people of God, in Jesus Christ, in his body the church, then read James S. Stewart's sermon on the Trinity in his book of sermons entitled *The Strong Name* (Charles Scribner's Sons). Another impressively lucid treatment is the sermon by the late Professor Donald M. Baillie of Scotland in his posthumously published book *To Whom Shall We Go?* (Scribner's also published this book.) You may recall Baillie's "inevitable" divisions: (1) One God; (2) the fact of Jesus Christ; (3) the fact of Pentecost.

An inspired title for a sermon on the great and gracious God in whom we believe is in the newest book of sermons by Dr. Robert E. Luccock of New Haven, Connecticut. I commend it in the Parson's Books-of-the-Month section. Bob Luccock calls his sermon "God's Three Ways of Being God." He derived this from a saying of Karl Barth that "the Trinity is a description of God's three ways of being God." Bob Luccock does not mind using homely, even intimately personal analogies to make the truth clear. He uses his growing experience of his own human father to illustrate how God makes himself known chiefly in three manifestations. Here is Dr. Robert Luccock's summary:

> **God the Father: We are children of a Love Divine, whose souls belong to the heart of the eternal who is a Father. . . . God the Son: God has come down into the midst of darkest valleys to contend with us against every evil thing, and to keep us from falling. . . . God the Holy Spirit: We are not alone, no matter where we go or what befalls us. God the Holy Spirit, the Comforter, abides with us forever.**

Is there not "priming" enough in the foregoing to get your own intellectual and spiritual machinery working for production of a word of God concerning God?

III

Social Security Is Not Enough. Text: Psalm 23:2—"He maketh me to lie down in green pastures: he leadeth me beside the still waters" ("he leads me beside the waters of rest").

Introduction: In a recent issue of *The New Yorker,* a frantic stockbroker is shown reading the ticker tape, which evidently relates bad news about his particular investments. He calls to his startled secretary: "Miss Montgomery, get me a Dial-a-Prayer at once." Security is more than social. Security depends upon more than financial strength.

(1) Security needs to be social, in the sense in which enlightened welfare states have taught us to understand it. Superiority marks the economic system in which free enterprise and government regulation combine to provide financial resources for unemployment, old age, sickness, and even death.

(2) Essential as such security is in the battle against fear, want, sickness, it is not enough. To be truly secure we need to be loved and to love, to have a measure of approval from our fellows, and to be engaged in something which has significance. In a word, we need to be whole. Wholeness cannot be experienced unless we take time for those experiences and exercises whereby God himself enters into our being to renew, to heal, to strengthen.

(3) "He maketh me to lie down." Sometimes illness is the only means whereby we obey this rule of total health. "In green pastures" suggests rest

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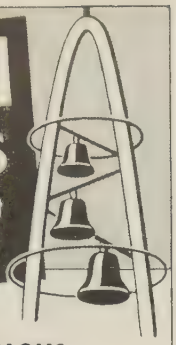

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even by the color. There are pastures of God's presence. A home should be Christian enough to be the equivalent for harassed, frayed humans. Too often a home is a place to sleep, a kind of private bus terminal into which we rush to freshen up, change clothes, get a little more fuel, and rush out again. We need the "green pastures" of the family and the "waters of rest" of creative leisure. Recall the bitter doggerel which appeared in a World War II British journal? It was to be sung to the tune of "Mother Machree":

> Bless the dear clinic that weighed me with care,
> And the nursery school teacher who tooth-combed my hair,
> And the youth movement worker, so care-worn for me,
> And my mother, God bless her, whom never I see.

Mother may be on a merry-go-round of P.T.A.'s, clubs, church guilds, or meetings, and deserve some blame. Usually, however, it is not a parent's fault as much as the fault or responsibility of other necessary and generally beneficial institutions such as the school, and even the church.

(4) The Good Shepherd knows where the pastures and waters we need are located. We must follow Christ as he leads us where rest and refreshment of body, mind, and spirit are available. Thank God, no one need be so frayed that he needs to unravel. No one, not even when he has acted as a silly sheep, need despair. We are created by one who is the guardian and guide of our lives. As creatures we have capacity, as another wrote, to relate ourselves "to that creative source of our bodies, that energizing center of our minds, that eternal guarantor of our loves who is the God and Father of our Lord Jesus Christ."

IV

Three Cheers for the Soul. This is a title and a message we owe to Dr. Frederick Wyngarden of Westminster Presbyterian Church, Grand Rapids, Michigan. I read it in his study and obtained his cordial but modest permission to pass it on to *Church Management* readers. No preacher should preach comforting sermons every Sunday. The Lord has need of goads, gadflies, prophets. Occasionally, however, in a world as grim and as dangerous as ours, the saints and the sinners need to contemplate the source of all comfort, that they may be made, not complacent and docile, but strong together with God. Here is a message of Christian encouragement. Text is from Psalm 42:5—"Why art thou cast down, O my soul? Hope thou in God." Dr. Wyngarden began with the quotation of an advertisement for a companion to an elderly lady: ". . . must be Christian, cheerful if possible." God provides ingredients whereby realistic Christians can be cheerful in three vital areas of life.

(1) Through Jesus Christ, God offers first "the cheer of forgiveness." "Be of good cheer; thy sins are forgiven thee." (Matthew 9:2) How many need the healing of pardon! Even if an individual lacks faith, the faith of others can bring him to the divine physician for cure. Vicarious faith is real. "The prayers of the righteous availeth much." (See Phillips' or Moffatt's translation of this word of James.) Christ can set us free from the despair of guilt.

(2) Through Christ we have "the cheer of companionship." "Be of good cheer; it is I; be not afraid." (Matthew 14:27) Disciples caught in a violent storm carrying out the Lord's commands found that they were not alone. Soon or late, each of us has a like experience. The ship looks ready to sink or be sunk. Christ comes, in life, in death, to be our unfailing comrade. The preacher said that Christ is to be with us in "our adventure with virtue, decency and purposeful living every day." He calls us his friends. He quoted the late Henry Sloane Coffin who said, "You cannot hear him; all that you are conscious of is a hand with a pull in it!"

(3) "The cheer of victory." "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation (troubles): but be of good cheer; I have overcome the world." (John 16:33) Haydn explained the secret of the joy in his musical compositions when he said, "When I think of God my heart is so full of joy that my notes leap and dance as they leave my pen; and since God has given me a cheerful heart, I serve him with a cheerful spirit." We serve Christ and his kingdom "to help make a dream come true"—his dream of getting all men to know him and to take their place in his kingdom. Recall to your hearers where Jesus spoke the words of John 16:33—on the way to the cross. We too, in his grace, can be of good cheer and "rise and shine, knowing that our Light has come."

Parson's Books-of-the-Month

Bishops are among my favorite

people—and among my favorite preachers! High on the list of America's able bishops is Gerald Kennedy of Los Angeles, and of most other points of the compass. You must have become acquainted with his interesting, clear, Christian messages in earlier books. To use a familiar idiom, Bishop Kennedy has something on the ball and knows how to deliver it. I have never known him to strike out. His latest book, *The Parables: Sermons on the Stories Jesus Told,* is published by Harper & Brothers and sells for $3.00. These are practical, penetrating, and person-centered messages on the greatest short stories in literature. True, there has been almost a rash of books on the parables during these last few months (by Hillyer H. Straton, by Helmut Thielicke, and a few years back, a scholarly study by Ronald S. Wallace). But the parables of our Lord offer inexhaustible resources for preaching and teaching and living. Gerald Kennedy's expositions are not of the exegetical nature of a C. H. Dodd, but they are readable and relevant to North Americans living in this year of the space age. Honest study of scholarly work done in the field lies behind these messages, and much more: A widely read, widely traveled, deeply committed pastor of pastors brings to the stories of Jesus a disciplined mind and a rich imagination. Thank the Lord whom we all seek to serve that here also is a preacher with courage to apply the gospel to "hot issues" with a sense of humor which makes him human, brotherly, and a kind of Wesleyan Franciscan!

Another volume of excellent sermons, by my former New Haven pastor, comes off the press (Harper & Brothers, $3.00). Yes, while I was a Yale professor and an itinerant preacher, my wife and children chose the Church of the Redeemer (Congregational Christian, now United Church of Christ) for their church home. The chief reason was that Robert E. Luccock was the minister. Bob is his father's son and owes much to the environment his inimitable preacher-father (Dr. Halford E. Luccock) and his mother created. But Bob is a first-rate preacher in his own right, as these sermons attest. The title is *The Power of His Name,* and several of the chapters expound the signficance and power of names given to our Lord: Emmanuel, Jesus, Christ. In subsequent sermons Christ is central in each—Redeemer of Life's Lost Meaning, The Teacher, The Forgiving God, Our Partner in Prayer,

(turn to page 70)

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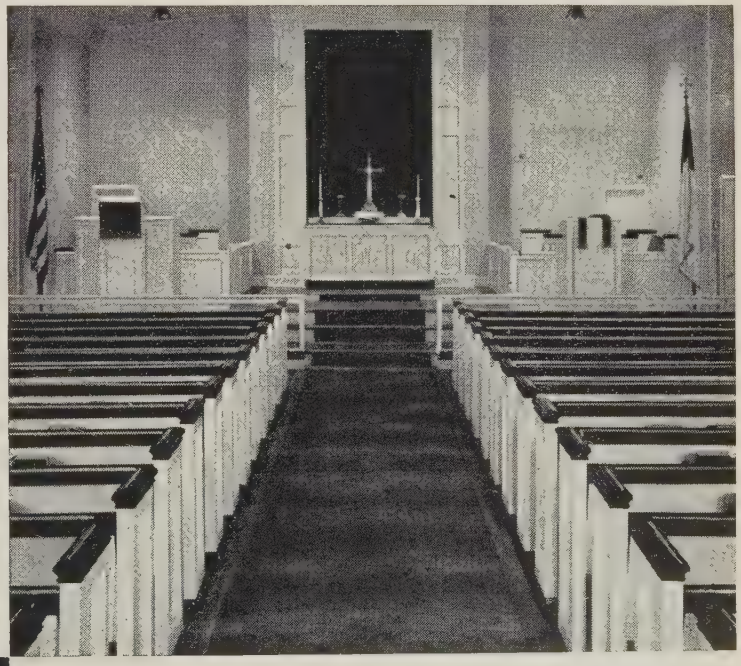

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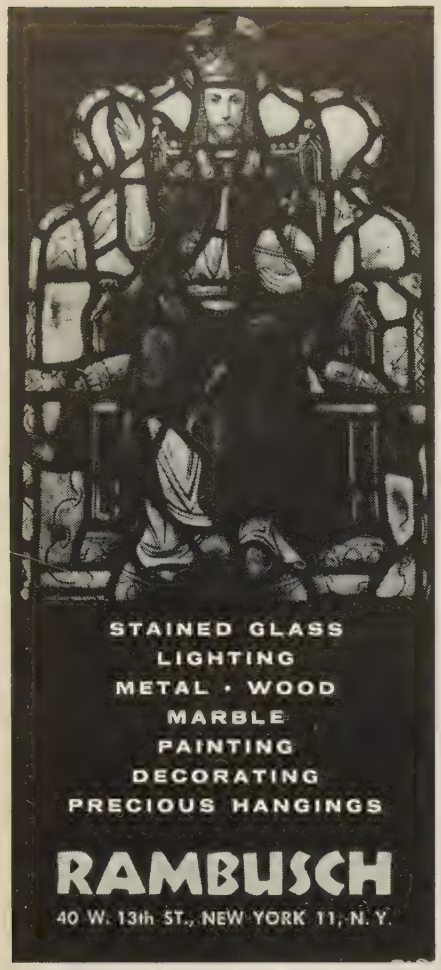

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Leland S. Austin*

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The National Bank of Commerce of San Antonio, Texas, made over two hundred church loans amounting to more than $6,000,000 over the past decade—with not a single unsatisfactory loan experience in the entire ten years of activities in this lending field.

At present the loan portfolio of the San Antonio bank includes no less than forty-six loans, totaling in excess of $2,500,000!

Forrest M. Smith, president of the bank, says he considers this a part of the bank's program of "serving the Southwest empire for over a half-century." Unless banking energetically commits itself to a policy of existing as a two-way street of loans as well as deposits, Smith says, the commercial bank shirks one of its primary responsibilities to the people of the economy it serves.

At National Bank of Commerce all types of church loans are made: budgetary; remodeling; air-conditioning; new facilities for education, sanctuary, or chapel; and mission projects sponsored by parent churches. Both construction and mortgage loans are offered.

Terms for church financing programs on new construction include:

1. A permanent loan commitment from a reputable lending institution if the permanent financing is not to remain with the bank.
2. Total advances not to exceed 50 percent of the appraised value after completion of the project.
3. A budgeted liquidation schedule of twelve years or less.
4. In large loans for periods in excess of five years, guarantees aggregating 50 percent of the cost of the new project, by individuals whose credit has been approved.

*Vice-president, National Bank of Commerce, San Antonio, Texas.

Terms for financing repairs and air-conditioning should include:

1. A budgeted amortization of the loan within a year or eighteen months.
2. Chattel mortgage, deed of trust, guaranty, or credit based upon financial statement of the church.

Short-term budget requirements for salaries, etc., should be on a ninety-day basis.

Every denomination is represented in the church loan portfolio: Methodist, Baptist, Presbyterian, Catholic, Church of God, Congregational, Lutheran, Church of Christ, Scientist, Episcopal, Jewish. Each has its place in the minds of the loan committee, and no discrimination is made as to race, color, or creed. In fact, we are recognized as the "church building bank," and the reputation developed in the community has its rewards. It also brings other financing programs to our bank. This is beneficial for a well-balanced loan portfolio.

What are the secrets back of this phenomenal church financing program? Probably the end results are achieved through the approach employed in the initial phases of the financial program. Church financing requires an analysis of the following:

1. Philosophy of the pastor
2. Philosophy of the board
3. Influence of lay leaders
4. Physical plant; facilities (relation to area served)
5. Location (growing or decadent community)
6. Trend: area, population, membership
7. Financial strength of membership (past, present, projected)
8. Downtown facility versus community facility

Philosophy of the Pastor

If the pastor insists upon operating the church in a businesslike manner, if he handles his own personal affairs in a businesslike manner, if he approaches the business obligations in a businesslike manner, his philosophy is favorable.

Leland S. Austin

If, however, the pastor believes his church is not comparable to a business concern and cannot or should not be operated on a businesslike basis, the pulpit is not conducive to good banking relations. One of the best ways to determine the philosophy of the pastor is to draw a credit report on him. If he pays his bills promptly, if he maintains a satisfactory bank account and meets his obligations, in all probability his philosophy of business is favorable.

What kind of clergyman is the presiding priest, rector, or minister? Is he alive to the conditions existing? Is he well liked by his parishioners? Is he recognized as a leader of his flock? How old is he, and how long is he expected to serve that particular charge? This is a problem which is particularly pertinent to Methodist churches, for Methodist preachers are appointed to their charges for a year at a time and may be moved from one location to another.

Dynamic Lay Leadership

What, then, is the situation regarding the laity? Too frequently lay leadership is stifled by a jealous pastor who refuses to recognize the benefits of sound business principles in the financial program of his church. Failure of a pastor to utilize his lay leadership adequately causes untold stress and strain on congregation and pastor, resulting in poor administration. Such conditions are not conducive to good banking relations, and the investment or commercial banker, recognizing such situations, will look unfavorably upon any financial program of sizable proportions.

The attitude of the lay leadership toward its responsibility in a large measure reflects the concepts of the pulpit. A dynamic lay leadership is much to be desired, for often it will stimulate the pulpit in the development of some budget principles so necessary in the

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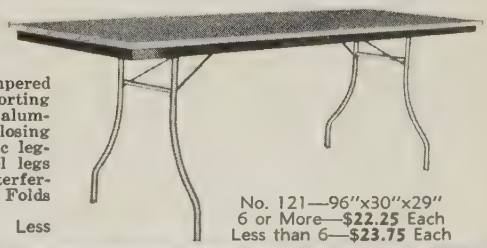

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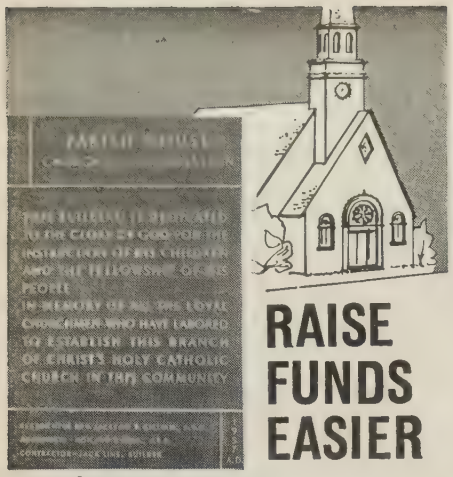

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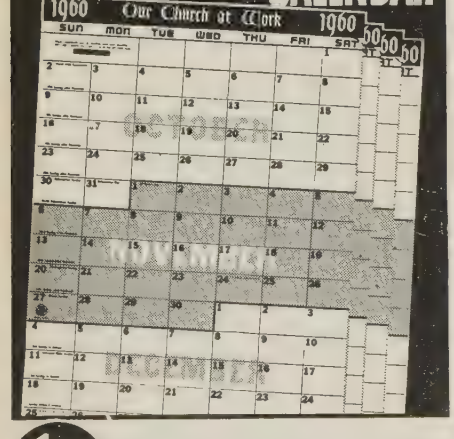

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Congregational Potential

Once the banker has satisfied himself as to the pastoral philosophy in relation to the lay leadership, he should then analyze the congregational potential. Any congregation with 70 percent of its membership forty-five years old or older presents many problems not normally discernible in younger congregations. A survey should be made of the congregation. Is it static or dormant? progressing or retrogressing? How long has the church been established? The age of the church is significant. A new church with a small membership in a new area has growth potential.

Downtown Church Versus Community Church

A downtown church presents special problems not pertinent to peripheral or community churches. Downtown churches are needed, and every denomination should be represented in the central business district. However, financing problems become more acute as the community develops and the congregation matures. It is not unusual to find a downtown church with 70 percent of its membership over forty-five years of age. This is to be expected; but it does bring financial problems, and the solutions are not easy. An old church in an old community has no apparent growth potential.

The downtown church must make a decision. It has two choices. It can develop a program so appealing to all ages and so dynamic that it will attract people from all over the city, or it can become a mission project, serving tourists and visitors to the central business district. If the first course is chosen, its program must excel the programs of the community churches. If the second, it must be subsidized by some outside means.

If the downtown church is to survive as a church, in addition to a comprehensive educational program it must provide off-street parking and properly supervised nursery, kindergarten, and physical-education facilities. Anything short of this automatically classifies it as a missionary project with no need for anything but a sanctuary and a pastor or a priest.

The need for a church to serve an area of the community must be shown through a survey of that area of the city. The overlapping of one district by another could have its impact on the programs of several churches. This would be true of Baptist churches, which have no district or area supervisor. The Methodist Church, highly organized across the world, has no particular problem of overlapping, although a family may live next door or just around the corner from a Methodist church and yet drive five or ten miles to keep membership in the church of their choice.

In the case of the Catholic Church, the archbishop designates a parish and the location of the church to serve that parish. All Catholics residing within the boundaries of the parish are automatically members of that particular church.

Location of the church plays an important part in the decision on the loan application. Is the area this church serves growing, and are the prospects good for continued growth? A church located in an area where creeping blight is taking its toll or an area designated for urban renewal would not be conducive to a program of expansion unless a rehabilitation of the area in general would trigger a redevelopment of the community. Most communities are on

the growth side for twenty years, remain stationary for ten years, then begin to digress, with valuations decreasing; a neighborhood decline ensues, resulting in a static or dormant church membership.

A new community is conducive to church expansion, and the vibrancy of a growing membership of youthful churchgoers lends confidence to a lending program.

Financial Strength

Of great importance in the financing of a church program is the financial strength of the membership, how the membership has supported the financial program in the past, and what can be expected in the future. Some churches can assume a per capita capital debt load of $200, whereas some congregations, because of the economic status of the membership, can subscribe and pay a debt load of $80 per capita. There are congregations that can meet a peak debt load of only $25 per member.

The per capita peak debt load can be determined only by a survey of the potential and an analysis of its past performance. A guess as to the membership ability will not suffice. Of primary concern is the paying record of the membership and its responsibility in assuming the budgetary requirements for operational purposes. A church whose membership is committed to the tithing concept in most instances meets its obligations promptly and with little extra effort on the part of its finance committee. This, then, brings our thinking back to the philosophy of the pastor and the laity.

"Don'ts" in Church Financing

The following are some don'ts which will be of inestimable value to a bank in its program of church financing:

1. Don't finance capital improvements in excess of two and one-half to three times the average annual budget of the church for the past five years.
2. Don't finance luxury facilities where such luxury facilities are in poor taste or not in keeping with the rest of the facilities. Frequently the extravagant taste exceeds the financial strength of the pocketbook and better judgment is superseded by desire to keep up with the Joneses or another church.

(turn to page 73)

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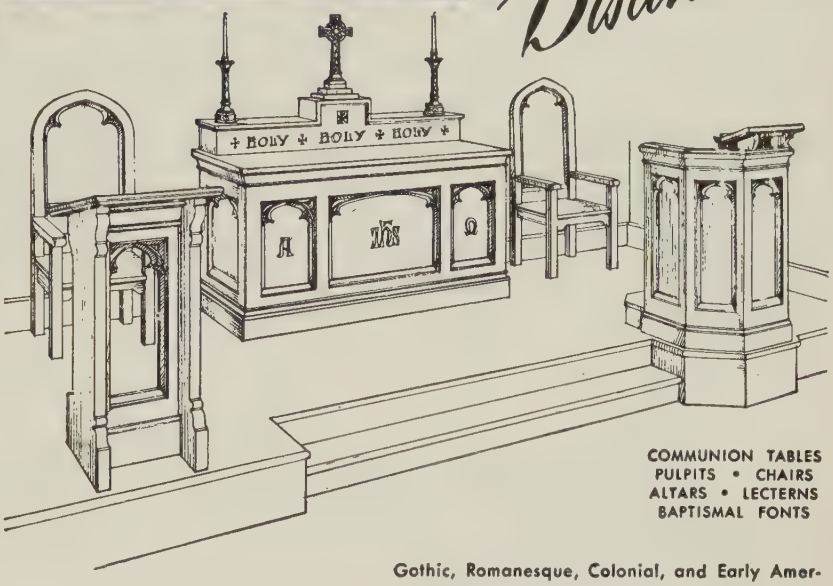

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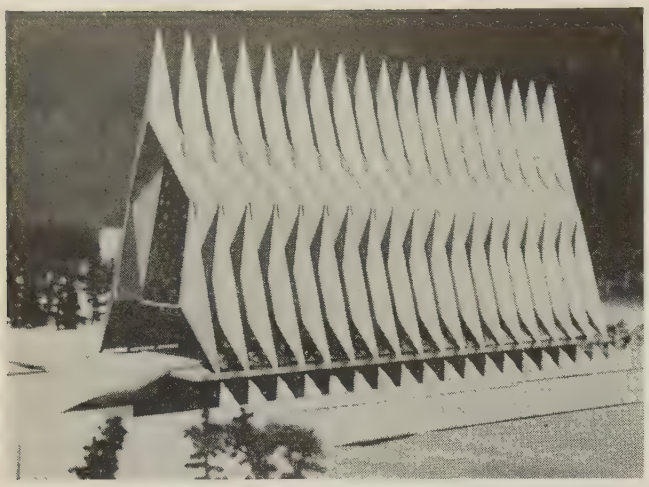
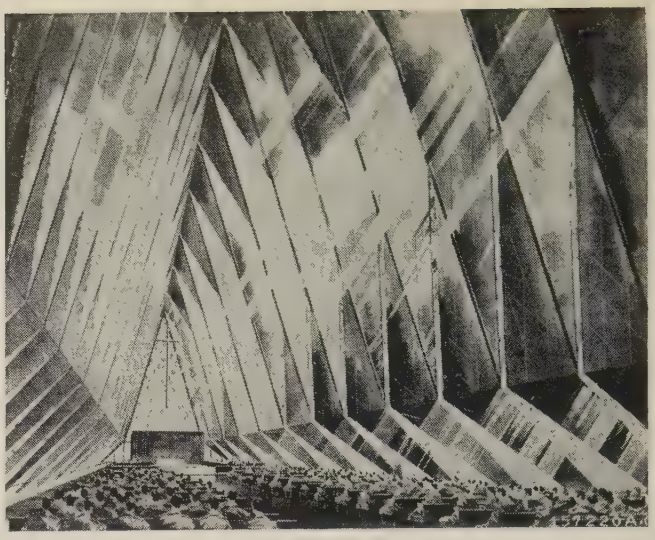


EXTERIOR, AIR FORCE ACADEMY CHAPELS



PROTESTANT CHAPEL

Air Force Chapel Speaks

There has been a lot of talk about the proposed Air Force Academy chapel. Some call it modernistic; some use the term "contemporary"; occasionally someone will say that the design is scandalous. A few feel that the chapel has a story to tell which it does very well.

First of all, it says that it has been designed for men who belong to the space age. The sixty and eighty foot spires which decorated churches two generations cannot say very much to these men who travel the waves of ether as fast as sound—and faster.

Next, it says that it is generally considered good sense for architects and church builders to use the materials available in our new age. After all, that is what the builders of our great cathedrals in the period of the Renaissance did when they erected the cathedrals of the past. Theirs was the age of stone and glass. Our artisans can work with metal, glass, stone, and synthetic materials.

Third, we think that a chapel with facilities for the three great faiths of our land speaks of brotherhood and inclusiveness. These boys will fly together. Some day, perhaps, they will worship together; but until that time comes, it is fine that they can find their spiritual homes under the same roof.

Architectural authorities praise the daring design. Indeed, the Very Reverend Darby Betts of St. John's Cathedral, Providence, Rhode Island, says it is "too conservative, if anything." Dr. Edward Fry, executive director of Church Architecture of the United Lutheran Church in America, says that it is as daring as the development of Gothic churches in an earlier age.

The generous use of glass is thrilling. We, of course, have been pleased that our neighbors, John W. Winterich and Associates, have the contracts for installing faceted-glass-in-cement stained glass windows in both the the Jewish and the Catholic chapels. These two chapels are located on the lower, or terrace, floor. The contracts provide for the making and installing of 333 glass panels in different sizes ranging from two to twenty feet in height.

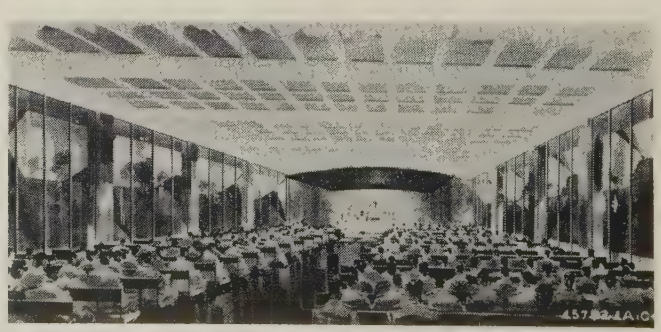
The Protestant chapel on the upper floor seats 900; the Catholic chapel seats 500; the Jewish chapel, 100.

The architects for the building are Skidmore, Owings and Merrill, Inc., of Chicago, Illinois.

Our picture of the exterior is made from an architect's model; the other pictures, from architects' drawings.

(below)
JEWISH CHAPEL

(below)
CATHOLIC CHAPEL



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WINTERICH'S craftsmen were commissioned to fabricate the Faceted Glass in Cement panels for the terrace level of the new **AIR FORCE ACADEMY CHAPEL** at Colorado Springs, Colorado.

Photograph at left shows a Faceted Glass Window, 12 feet by 30 feet, designed and executed in our Cleveland Studios.

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Ministers' Vacation Exchange

The next issue of *Church Management,* that for June, will be the last one to carry this department for 1960. The columns in this issue would indicate that the popularity which greeted its inception years ago continues. If you have an exchange in mind but have not sent it in as yet, you will have to hurry.

The method is very simple so far as subscribers are concerned. Simply tell what you have to offer and the location you would like in return. Space is limited, so brevity is appreciated. There is no charge for insertions made by subscribers. Nonsubscribers will be charged ten cents per word.

Deadline for June copy will be May 10.

Connecticut

Easton. Congregational. Would like to supply for use of parsonage or exchange with minister in Denver or eastern Colorado area any or all Sundays in July. Two-bedroom parsonage. No preaching required. Half hour from Yale University, ten miles from Long Island Sound, one and a half hours from New York City. **George B. Owen, P. O. Box 16, Easton, Connecticut.**

Hartford. Baptist. Minister with wife and four children would like to exchange with minister of congenial denomination in Michigan, Canada, or upstate New York for month of August. Honorarium and good eight-room parsonage. **Hal M. Helms, 592 Broadview Terrace, Hartford 10, Connecticut.**

New London. Church of Christ. Minister desires to supply pulpit in or near New York City in return for living quarters and honorarium. Dates flexible. **Robert Y. Johnson, The First Church of Christ, New London, Connecticut.**

Winsted. Congregational. Minister with wife and two older children would like an exchange in New Hampshire or Maine with nearby swimming. Honorarium and good eight-room house. Twenty-six miles north of Hartford, two miles from beautiful Highland Lake. First two or three Sundays in August. **Granville Greenwold, 33 Walnut Street, Winsted, Connecticut.**

Florida

St. Petersburg. Presbyterian. Would like to exchange manse with minister living in easy commuting distance of Richmond, Virginia, or Atlanta, Georgia; Massanette Springs or Montreal. Would expect to supply pulpit month of August. No preaching responsibilities here, but supply preaching arranged if desired. Home here near beaches. **J. Hoge Smith, Jr., Drawer P, St. Petersburg 31, Florida.**

Georgia

West Point. Presbyterian. Would like to exchange manse and pulpit with minister of any congenial demonination in or near St. Louis for any June Sundays or first two July Sundays. Wife and four daughters. Seven-room house, one service, honorarium here. **William A. Adams, Box 509, West Point, Georgia.**

Illinois

Walnut. Methodist. Will supply or exchange, preferably in New England or on eastern seaboard, after July 17. **Ernest Cummings, Walnut, Illinois.**

Kansas

Holton. Presbyterian. Minister with wife and two children desires to exchange pulpits with minister of congenial denomination for three Sundays in July or August. We live in beautiful rolling highlands of eastern Kansas. Twenty-five-dollar honorarium is offered. Northern or eastern United States is preferred. **Larry Lake, 412 West Fifth Holton, Kansas.**

Kentucky

Paris. Presbyterian. Minister with wife and two sons would like an exchange with minister of any compatible denomination for two or three Sundays in July or August. Prefer Great Lakes area or Smokies. Church of 450 members, one morning service, in pleasant community in heart of Bluegrass horse farm area. Honorarium and comfortable eight-room brick manse. **J. H. Johnston, 121 Duncan Avenue, Paris, Kentucky.**

Maryland

Baltimore. Presbyterian. Minister, wife, and two children, ages 17 and 11) desire manse exchange (and possibly pulpit) in August. Manse is located in one of city's nicer residential areas. One hour's drive to Washington, D. C. **Wilbur Siddons, 2905 Harford Road, Baltimore 14, Maryland.**

Snow Hill. Methodist. Rural county seat of 2600 between Chesapeake Bay and the ocean. Good bathing and fishing. One hundred and fifty miles to Baltimore, Philadelphia, Washington, and Tidewater, Virginia. Prefer August or part of July and August. **Harvey B. Flater, Snow Hill, Maryland.**

(turn to page 55)

Peace Vigil at Fort Detrick

About thirty eastern theological professors and students joined in the Vigil and Appeal at Fort Detrick, Frederick, Maryland, during the weekend of March 25-27. In addition to standing on the vigil line, the participants from seven seminaries and two colleges visited local churchmen and citizens, and shared in a dinner discussion on "the morals of extermination."

The original call to theological seminary faculty and students was issued by Dr. Paul Deats, Jr., associate professor of Religion in Higher Education at Boston University School of Theology; Dr. Norman K. Gottwald, professor of Old Testament at Andover Newton Theological School; Dr. John Oliver Nelson, professor of Christian Vocation at Yale Divinity School; and Dr. Montgomery J. Shroyer, professor of New Testament at Wesley Theological Seminary.

The purpose of the vigil, which has continued for ten hours each day since July 1, 1959, and has drawn nearly one thousand participants, is to appeal to the conscience of all men in order that work on biological and chemical weapons might be stopped and an international agreement be made against the manufacture and use of these weapons.

At Fort Detrick viruses and other agents of germ warfare are developed and stockpiled by army and civilian technicians. The Army Chemical Corps justifies this research as a defensive measure for national security and points to certain beneficial by-products of the research.

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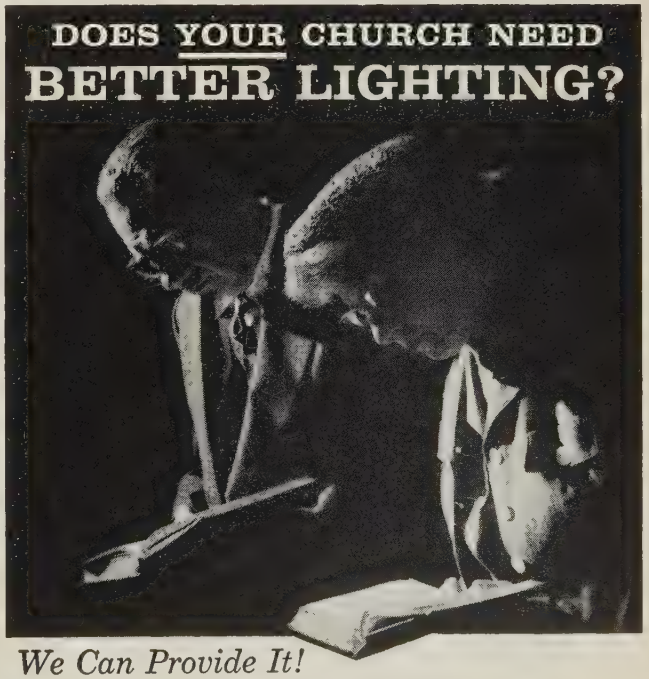

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No. 62 — Masonite Seat

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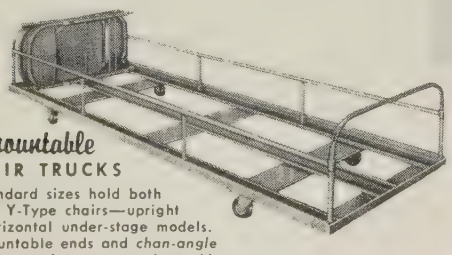

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THE CHURCH . . . Christ Episcopal Church of Bradenton, Florida, described in the editorial section of this issue of Church Management.

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Man With the Muck Rake

In *Pilgrim's Progress* the Man with the Muck-Rake is set forth as the example of him whose vision is fixed on carnal instead of on spiritual things. Yet he also typifies the man who in this life consistently refuses to see aught that is lofty, and fixes his eyes with solemn intentness only on that which is vile and debasing. Now it is very necessary that we should not flinch from seeing what is vile and debasing. There is filth on the floor, and it must be scraped up with the muck-rake; and there are times and places where this service is the most needed of all the services that can be performed. But the man who never does anything else, who never thinks or speaks or writes save of his feats with the muck-rake, speedily becomes, not a help to society, not an incitement to good, but one of the most potent forces for evil.

—Theodore Roosevelt

READ

CHURCH MANAGEMENT

Found in Prospering Churches

MINISTERS' VACATION EXCHANGE

(continued from page 52)

Massachusetts

Ashland. Federated. Minister with wife and three children would like an exchange with minister of any evangelical denomination in Canada or the South for the month of July. Will exchange seven-room ranch parsonage with all modern conveniences, twenty-three miles west of Boston. No preaching or pastoral responsibilities involved. **Camille C. Bedard, Box 42, Ashland, Massachusetts.**

Michigan

Detroit. Methodist. Minister with wife would like the use of parsonage of Methodist or other Protestant church in Denver area, Pacific Northwest, California, or Florida. Will handle Sunday services in your church for use of parsonage during July or August. An exchange of parsonages and preaching duties could be worked out. **John Barkley, St. Mark's Methodist Church, 10325 East Jefferson, Detroit, 14, Michigan.**

Grand Rapids. Congregational. Will supply pulpit during month of July or August for use of parsonage and possible honorarium. There are two small children in the family. Have had previous experience with summer supply work. References. **Dean E. Dalrymple, Plymouth Congregational Church, 4010 Kalamazoo Avenue, S. E., Grand Rapids 8, Michigan.**

Minnesota

St. Paul. Methodist Exchange. New parsonage and pulpit. One service. From July 1 to July 27, with minister in commuting distance to New Haven, Connecticut. Three-bedroom parsonage; automatic washer and dryer. Near swimming, fishing, Minneapolis Aquatennial, and educational opportunities. **H. L. Boche, 21 East Wheelock Parkway, St. Paul 17, Minnesota.**

Missouri

Wellington. Evangelical and Reformed. Will exchange pulpit and parsonage with any congenial denomination for two or three weeks in July or August. Prefer New England states but will consider others. Honorarium offered. Beautiful parsonage and grounds; thirty-five miles from Kansas City; historical interests and lakes. Have had three previous exchanges. **Lawrence Ahrens, Wellington, Missouri.**

New Jersey

East Rutherford. Methodist. Will exchange pulpit and parsonage, August 3 through 31, with any congenial denomination in southern portion of Florida. We are twenty minutes from New York. Three-bedroom house with complete appliances. Sunday service at 10 a.m. Weekly honorarium, $15. Parish of 350 members. No pastoral responsibilities. We have three children, 3, 6, and 8. **Lester G. Ward, 228 Main Street, East Rutherford, New Jersey.**

Ohio

Archbold. Evangelical and Reformed. Will supply in any denomination for honorarium during vacation or any other time. **A. C. Fischer, 401 Pleasant Street, Archbold, Ohio, Telephone 4947.**

Willard. Methodist. Minister and wife with three children would like an exchange with minister of any evangelical denomination for four weeks or less during July or August. One hour drive to Lake Erie beaches and Lakeside chautauqua programs. Sixty miles to Columbus. Near Turnpike. Honorarium and seven-room house. **Arthur R. Kirk, 112 West Maple Street, Willard, Ohio.**

Pennsylvania

Avoca. Presbyterian. Will exchange pulpit and manse with minister of congenial denomination for the month of August. One hour to Pocono vacation area, two and one-half hours to Philadelphia, three and one-half hours to New York City. Honorarium here. We need four bedrooms for four adults, three children, 7, 9, and 11. **James H. Glasgow, 1125 Main Street, Avoca, Pennsylvania.**

Moosic. Presbyterian. Will exchange manse and pulpit during August or part of July and August. Ten o'clock service; honorarium. Gateway to the Poconos. Fishing, swimming. Excellent roads to New York, Philadelphia, Harrisburg, etc. Church of 450 members. Happy previous exchanges. **William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.**

Norristown. United Church of Christ. Will exchange pulpit and parsonage for three or four weeks in July. Church of 600 with one service per Sunday. Prefer Florida, New Orleans, St. Louis areas, but will consider others. We have two children and are located ten minutes from Valley Forge Park and thirty minutes from downtown Philadelphia. **Earlin H. Lutz, 917 Swede Street, Norristown, Pennsylvania.**

Philadelphia. Congregational. General secretary of the Greater Philadelphia Council of Churches, wife and three children, 14, 17, and 20, will supply church of any denomination in the recreational area of any northern state from June 26 through July 24, in exchange for use of parsonage. **William D. Powell, 100 College Avenue, Haverford, Pennsylvania.**

Pottstown. United Church of Christ. Minister with wife and two children would like an exchange with any congenial denomination in the area of California for approximately two weeks in August. One hour from Philadelphia, other interesting eastern areas. Honorarium, comfortable house in an excellent neighborhood. **C. W. Ebbert, 911 North Franklin Street, Pottstown, Pennsylvania.**

South Carolina

Mullins. Presbyterian. Will supply anywhere in New England or Florida for use of manse. Either July or August. Family of four (two daughters). **Robert W. Gray, Sandy Bluff Road, Mullins, South Carolina.**

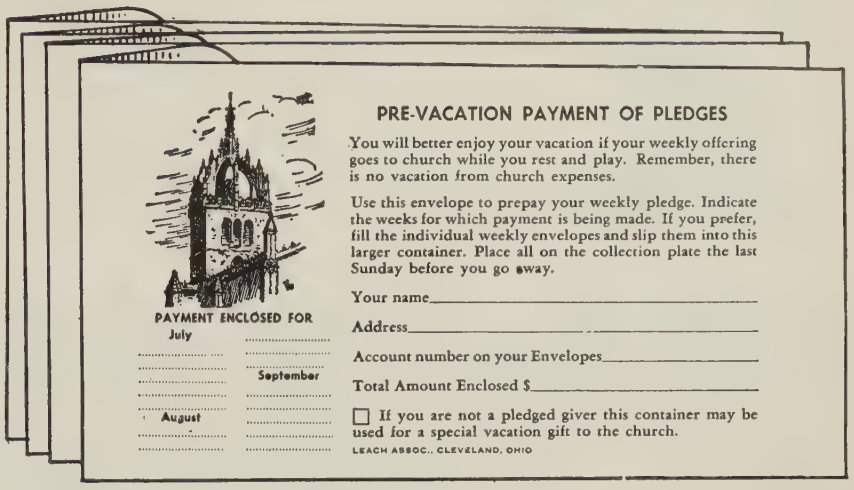
Tennessee

Crossville. Congregational. Wish exchange for five July Sundays in New York City area or Canada (Toronto to Montreal). On cool plateau, new house, private lake for swimming, fishing, near resorts. Oak Ridge, Smokies nearby. Have wife and ten-year-old daughter. **Harold Wiley Freer, Box 275, Crossville, Tennessee.**

Vermont

North Bennington. Congregational. Minister with wife and three children would like an exchange with minister in the area of St. Louis during the time of Eden Seminary's summer school, June 13—July 14. Visit unspoiled Vermont and her Green Mountains. Large ten-room house. **Charles J. Parsley, 6 Bank Street, North Bennington, Vermont.**

The Pre-vacation Pay-up Envelope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July
September
August
PRE-VACATION PAYMENT OF PLEDGES
You will better enjoy your vacation if your weekly offering goes to church while you rest and play. Remember, there is no vacation from church expenses.
Use this envelope to prepay your weekly pledge. Indicate the weeks for which payment is being made. If you prefer, fill the individual weekly envelopes and slip them into this larger container. Place all on the collection plate the last Sunday before you go away.
Your name
Address
Account number on your Envelopes
Total Amount Enclosed $
If you are not a pledged giver this container may be used for a special vacation gift to the church.
LEACH ASSOC., CLEVELAND, OHIO

Reduced Facsimile Reproduction of the Pre-Payment Envelope

ACTUAL SIZE: 3½" x 6½"

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Is it too much to ask that those who have made pledges give the money, in advance, before they leave for their vacations. This envelope shows the way.

It is made of heavy kraft paper. Size is 3½" x 6½". One can easily slip a half dozen regular contribution envelopes into it.

Prices

100 Pre-vacation Pay-Up Envelopes $1.25

200 to 600, $1.15 per 100; 600 or more, $1.05 per 100

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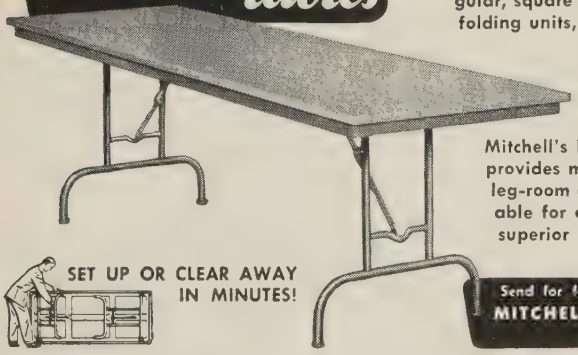

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NAME _____
CHURCH _____
ADDRESS _____
CITY _____ STATE _____

Stowe. Community (nondenominational). Minister desires pulpit supply during August in exchange for use of seven-room parsonage. Plan successful for past five years. Stowe is a year-round resort at foot of Mt. Mansfield in heart of Green Mountains, halfway between Lake Champlain and White Mountains, only fifty miles from Canadian border. **Douglas P. Brayton, Community Church, Stowe, Vermont.**

West Virginia

Hinton. Methodist. Will supply four weeks in July or August. Exchange of residences if desired. Have had fourteen exchanges, including five supplies. All satisfactory. **Fred B. Wyand, 217 Ballengee Street, Hinton, West Virginia.**

Wisconsin

Oconomowoc. Methodist. Minister with wife and two children would like to exchange parsonages with minister in New England, preferably within easy commuting distance of New York City, August 1 to 27. Lakes and summer theater in community; Milwaukee Braves nearby. No pastoral duties; new three-bedroom home with all modern conveniences. **Milton Weisshaar, 709 Elizabeth Street, Oconomowoc, Wisconsin.**

Alberta

Granum. United Church of Canada. Will be happy to exchange with any minister, anywhere, for the four Sundays of August. Would appreciate honorarium. Large manse here, lovely view of the Rockies. **Glen A. Park, United Church of Canada, Box 72, Granum, Alberta, Canada.**

British Columbia

Vancouver. Baptist. Will exchange comfortable one-bedroom apartment and pulpit (11 a.m. service only) for July. An opportunity to enjoy alluring British Columbia. **Charles G. Stone, #34, 1585 West Fifteenth Avenue, Vancouver 9, British Columbia, Canada.**

Nova Scotia

Newport. United Church. Minister with wife and two children would like an exchange for four weeks in July with any minister of an evangelical church in the area approximately between Albany and Detroit. Forty miles from Halifax, central in the Maritimes, near many historical sites. Large eight-room house with all modern conveniences in picturesque village on paved roads. **Percy W. Page, The United Church of Canada, Newport, Nova Scotia, Canada.**

Weymouth. United Church of Canada. Wanted: Supply for July or August in exchange for free use of lovely parsonage. Near beautiful beaches; lots of sailing and fishing; friendly people. If interested, please contact **Ralph J. Knock, United Church of Canada, Weymouth, Nova Scotia, Canada.**

Ontario

Collingwood. United Church of Canada. Minister of a 900-member church is willing to preach Sunday services in a church in the eastern states during the month of July in exchange for use of the manse by himself, his wife, and two small children. **M. B. Masecar, 240 Maple Street, Collingwood, Ontario, Canada.**

Geraldton. Presbyterian. Minister with wife and one daughter would like exchange with minister of any congenial denomination for last three Sundays in August. Interesting mining, lumbering, and recreational community in northern Ontario. Modern house. Honorarium. **W. B. Macodrum, Box 376, Geraldton, Ontario, Canada.**

London. United Church of Canada. Will exchange with minister anywhere in the United States for the month of August. One service, 500 members. Comfortable parsonage. In heart of southern Ontario, near lakes and summer resorts, midway between Detroit and Niagara Falls. **Honorarium. M. G. Cook, 178 East Street, London, Ontario.**

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Waterloo. First United Church. Will supply any Protestant pulpit in San Francisco area in return for use of manse during August. Our house available for exchange. No pulpit duties, but supply can be secured in area if desired. Have wife and son, 14. Waterloo-Kitchener are twin cities of over 100,000 population in heart of southern Ontario, near summer resorts, 19 miles from Stratford Shakespearean Theatre. **R. D. Horsburg, First United Church, Waterloo, Ontario, Canada.**

LEADERS

These are no times for little, selfish men,
Who, having eyes, are oh! too blind to see
The tempests that are gathering again
To hurl their might against our liberty;
Who, having ears, are yet too deaf to heed
The rumbling thunder and the sullen roar
Of forces that deny the sacred creed
By which we live and die in peace and war;
America, you must have leaders now,
Far-visioned, human, stout of mind and heart,
Amid the struggle; men who will not bow
Before the Furies, as they play their part,
But, walking in the ways our fathers trod,
In freedom's name, keep faith with Christ and God.

Edgar Daniel Kramer in "The Lamp"

Announcing the July Directory issue of Church Management for 1960

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The first July-Directory issue of **Church Management** was published in 1928. It was designed to give the minister a planning yearbook at the time it would help most. For that reason it is released in the summer season to help him as he outlines his work for the coming year. Regardless of the historic church year, the programs of the churches in our land run from early fall through late spring.

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NEW BOOKS

PREACHERS AND PREACHING

365 WINDOWS **by Halford E. Luccock. Abingdon Press. 239 pages. $2.00.**

The title of this book probably needs no explanation. In its Preface, Dr. Luccock tells of a villa between Padua and Ferrara in Italy which has three hundred and sixty-five windows, it being the intention of the builder that a person could look out and ought to look out a different window each day. This will satisfy any natural curiosity that a reader might have in regard to the unusual caption of this little book.

365 Windows is a book that most of us can carry in our pockets. It has already accompanied this reviewer more than two hundred miles. At the outset it should be said that its modest size furnishes an especially fitting illustration of the worn epigram about good things and small packages. Reading one of these meditations will take about two minutes. However, many of them will suggest ideas which will come to the reader again and again. The book is rich in illustrative material drawn from both books and life. These meditations will deepen and broaden one's spiritual life, but they will do more than this—they will stimulate the reader intellectually, widen his horizons, and clarify his insight.

Each of the meditations is prefaced by a suggested biblical passage and followed by a brief prayer. The seven readings for each week are grouped under a special topic. Among these topics are the following: Casually Yours, Out on a Limb, A Lonesome Drum, A Land Where the Great Streams Rise, Dead Money, and Never Lower the Flag.

A writer with Dr. Luccock's wide knowledge of literature, biography, theology, philosophy, and other subjects naturally has a rich supply of quotations. If the book had nothing else in it but these, it would be worth while, but Dr. Luccock's own contributions measure up to the best of them.

This is not a book which will be read from day to day and then allowed to rest comfortably on a shelf. It is positive and challenging, and it opens windows which will not be closed.

L.H.C.

THE TOUCH OF THE MASTER'S HAND **by Charles L. Allen. Fleming H. Revell Company. 158 pages. $2.00.**

Although sermons are preached for essentially the same purpose, no two volumes are exactly alike. The twenty-two sermons in this book were preached in Grace Methodist Church, Atlanta, Georgia, by the pastor, Charles L. Allen. Their setting, background, purpose, and results are described by Dr. Allen in the somewhat original Preface to the volume: "For more than eight years I have watched the faces of an average of more than a thousand people each Sunday night in that great church. Written in those faces are the same needs that Christ saw in the days of his flesh. At the conclusion of my sermon I invite those present to walk down the aisle, kneel at the altar and give Christ a chance to put his hand upon them. Each Sunday night through those eight years an average of not less than six hundred people do come and 'make their humble confession, meekly kneeling upon their knees.'"

The subtitle of the book is "Christ's Miracles for Today." Each of the sermons is based on the New Testament account of a certain miracle, and at its beginning information is given in regard to the specific biblical background. For example, the tenth discourse is entitled "The Power to Act on Our Dreams," and the reader is immediately informed that it has to do with the miracle of healing the man with the withered hand. The seventeenth sermon is entitled "How to Do a Lot With a Little," and we are not surprised to find that its background is the miracle of feeding the five thousand.

It must be admitted that in some cases the applying of the various aspects of a miracle to the issues of modern life is not without difficulties. However, Dr. Allen does this with a great degree of skill. Much of his illustrative material is based on the experiences of those who have really felt "the touch of the Master's hand." The thesis of the book is that Christ is a living power in the lives of the men and women of today.

L.H.C.

GOD IS INESCAPABLE **by David Wesley Soper. The Westminster Press. 128 pages. $2.50.**

Through brilliant flashes of insight and a not inconsiderable play on words, this author undertakes to point the way to a more satisfying comprehension of God. He lays stress on the necessity of going beyond our "man-made gods" to find the real God.

While the book is arranged in three divisions dealing with God as Father, Son, and Holy Spirit (which he terms God "in and among us"), it is not to be taken as a systematic treatment of the subject. Rather, Dr. Soper would have us think of God as the source of our life and mind; as past, present, and future; as both personal and impersonal; as universal yet intensely personal; as around us and yet within us—indeed inescapable!

A.L.

CHURCH HISTORY

AUTHORITY AND POWER IN THE FREE CHURCH TRADITION **by Paul M. Harrison. Princeton University Press. 248 pages. $5.00.**

As the subtitle indicates, this book is a social case study of the American Baptist Convention. After reviewing and analyzing some of the basic elements of Baptist beliefs, particularly with reference to the concept of the freedom of the believer and the autonomy of the local church, the author discusses the formation of the Northern Baptist Convention, later known as the American Baptist Convention. He then devotes himself to an analysis of its societies and leaders with respect to the subject of authority and power.

It is a touchy subject and is handled quite factually and thoroughly, being well documented with quotations from writers and persons interviewed. The author does not hesitate to call a spade a spade, and he makes observations

which, if studied by American Baptists, should provoke serious thought—if not heated discussion. In general the book sets forth the anomaly of an organized group of churches which in keeping with Baptist tradition are unwilling to confer authority upon their leaders, but which nevertheless submit to power acquired and exercised by them, said power being termed "illegitimate authority" by the author.

That this "illegitimate authority" is necessary to the efficient conduct of the work of the several societies of the convention is implied by Dr. Harrison, who points out that otherwise the outwardly democratic procedures involving the churches and their delegates would not be sufficiently virile and informed to insure the effective work of the convention.

F.J.C.

TRUMPET CALL OF REFORMATION **by Oliver Read Whitley. The Bethany Press. 252 pages. $3.95.**

This is a realistic, sociological study of the Disciples of Christ. The work is designed as "a contribution to the use of sociological and cultural concepts in the interpretation of some aspects of social change in a religious group." It is also the author's purpose to help further the growing emphasis on developing an ecumenical church.

After analyzing the "sect-to-denomination" process in the light of the views of writers like Troeltsch, H. Richard Niebuhr, Elmer T. Clark, and others, the author applies this pattern of interpretation to the history of the Disciples from frontier times to the present. His thesis is that the Disciples were originally a sect in spite of the fact that Thomas and Alexander Campbell deplored sectarian divisions and maintained that the church is essentially one. He finds a dialectic in the history of the group arising from two motives, namely, the desire to have all churches united and an attempt to defend distinctive ordinances and interpretations. Likewise he notes a dilemma arising from the effort to recover primitive Christianity and the need to adjust to changing cultural patterns. Those who rejected denominational status are found to have taken on the characteristics of an institutional sect.

While conservative Disciples may disagree with this interpretation, your reviewer feels that the work is a worthy contribution to the history of American denominations. The book was winner of the 1958 Bethany Book Award. Dr. Whitley teaches the sociology of religion at Iliff School of Theology.

J.C.P.

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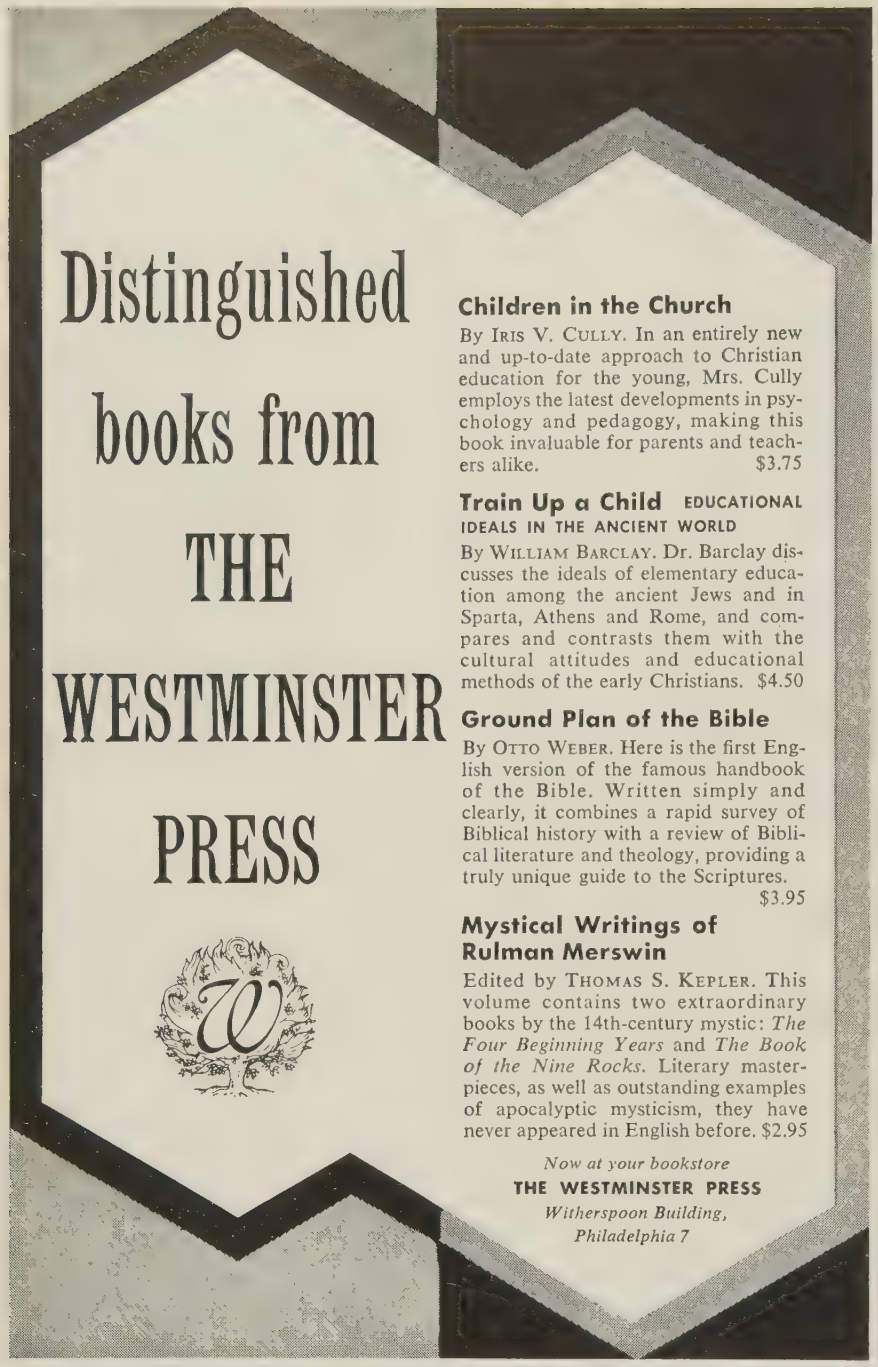
CHRISTIAN WAY OF LIFE

THE HISTORIC REALITY OF CHRISTIAN CULTURE: A Way to the Renewal of Human Life, **by Christopher Dawson. Harper & Brothers. 124 pages. $3.00.**

This is the first of a series of short books on the general subject of religious perspectives, edited and planned by Ruth N. Anschen. The purpose of these studies is to re-evaluate first principles, rediscover man, and explore the meaning of God.

Describing Christian culture as an objective reality and a common social way of life based on the Christian faith, Professor Dawson takes a hopeful view of the outlook for such a culture while fully recognizing the secularization of modern Christendom. He looks for a revival of the social life of the Christian community. Christian culture has created Western man and his way of life, and it has acted in the past as a culturally creative force. The author discusses the contemporary scene of crisis and pleads for a unified study of Christian culture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J.C.P.

IF I BELIEVE by Donald James Campbell. The Westminster Press. 157 pages. $2.50.

This book, designed primarily for laymen, deals with such matters of belief as God, Jesus Christ, prayer, the church, the Christian life, sin, and eternal life. It is emphasized that belief is more than a mere giving of intellectual assent to the various articles of a creed; rather, belief has implications.

For example, belief in God implies a personal relationship with him, and so it becomes a "unifying, purpose-giving influence in one's life." Our belief in Jesus Christ helps us to understand the character and purpose of God. In prayer we respond to God and also find renewal for our lives. The church is the "divinely founded human society," and in its fellowship we find reinforcement for Christian living. In the chapter entitled "If I Believe in the Christian Life" we have a splendid statement of the meaning of Christian vocation. In the discussion of sin it is noted that if we believe in God we must also believe in sin, and if and when belief in sin is surrendered there is a strong tendency to surrender belief in God. Belief in eternal life reminds us that our life is more than a transient existence; indeed, eternal life is a quality of being involving here and now. The author's doctrinal point of view is rather traditional; however, the book is relevant to present-day experience.

S.L.

A FAITH TO LIVE BY by Stuart LeRoy Anderson. Oxford University Press. 115 pages. $2.75.

This is a book of meditations, divided into three parts: Meditations on Life, Meditations on the Parables, and Meditations on the Apocrypha. The title of the volume is taken from the first meditation, which is a study of Job. After a brief review of the experiences and reverses of Job, the author asserts: "Job is every man—he is representative of our common humanity. The problem Job confronts is universal." Disaster and difficulty and suffering bring either a denial of God or a deeper and more vital faith in him. The glory of our Christian religion is that in Christ Jesus we find the meaning of life itself. Out of personal adversities we can come to inner peace in Christ.

One of the meditations in the second group is called "Living Adventurously." It is a study of the Parable of the Talents (Matthew 25:24-29). This story tells how God deals with men, giving to each according to his ability and expecting fidelity from each. Jesus expects us to adventure, running risks for the larger good. "It is an eternal law of life that what you do not use you will lose." The question with which we must face ourselves is, Have we really tried?

Three meditations appear on the Apocrypha: Work and Worship (Ecclesiasticus 38:24-34), The Strength of Truth (1 Esdras 4:33-41), In the Image of Eternity (Wisdom of Solomon 2:12-23). The author has chosen three splendid passages to emphasize great truths in the apocryphal writings.

The book is inspirational and very helpful. Dr. Anderson is president and professor of pastoral ministry of the Pacific School of Religion at Berkeley, California.

L.N.L.

THE BIBLE

A HISTORY OF ISRAEL by John Bright. The Westminster Press. 500 pages. $7.50.

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The name John Bright is well known. His *Kingdom of God*, a prize-winning volume, is read widely. His *Early Israel in Recent History,* published in 1956, is a major contribution to biblical studies. His contribution to *The Interpreter's Bible* is observed in the commentary on Joshua.

A History of Israel appears at a most appropriate time. Long has there been a need for such a volume. While there are several histories of Israel available today, one having been published recently, most of them may be judged inadequate or out of date. So often a volume which would otherwise be a first-class treatment of the history of Israel is rendered inadequate by the methodology of its author. Preconceived notions all too frequently dictate the use and organization of biblical data, so that a reader wonders whether he is reading a history of Israel or the history of a scholar's carefully and sometimes cleverly arranged constructions of his own notions about the biblical materials. Furthermore, any first-rate history of Israel will recognize whenever possible all recent archaeological discoveries that bear upon its life and culture.

Bright's methodology enables the writing of a comprehensive history of Israel in a fairly objective manner. He does not allow his own notions to dictate the use and choice of materials and hence blur objective treatment of biblical sources. This approach results in a deeply sympathetic use of biblical and archaeological data, thus avoiding the pitfalls into which some authors fall.

The author also affirms that in the Old Testament is the history of a people whose tribes covenanted with Yahweh, subsequently becoming a nation, then two nations, and finally a religious community. The thing that made Israel peculiar was her religion. Her religion created her society and became the controlling factor in her history. Thus Bright feels that a history of Israel cannot be treated apart from the religious factor. So alongside the political events of the Hebrews will be found the religious experience of this ancient people. This approach to the writing of a history of Israel is most certainly biblical and shows that Professor Bright thinks biblically.

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G.W.F.

DAILY STUDY BIBLE SERIES
THE LETTERS TO THE GALATIANS AND EPHESIANS by William Barclay. The Westminster Press. 219 pages. $2.50.
THE LETTERS TO THE PHILIPPIANS, COLOSSIANS, AND THESSALONIANS by William Barclay. The Westminster Press. 253 pages. $2.50.

These two volumes make an important addition to the American edition of this series. Those who have seen the earlier titles are impressed with their homiletic value. With these two, a total of fifteen New Testament books have been covered. In each of these volumes brief introductory material is included relative to the occasion, date, place of origin, and authorship of the epistle under consideration. Critical matters of a more technical character are kept at a minimum.

Dr. Barclay feels that of all the Pauline epistles, none "takes us nearer to the heart of Paul's gospel than Galatians." In the commentary he has given due emphasis to the issues that called forth this writing, including Paul's apostleship and its validity, the subversive tactics of the Judaizers, Christian freedom, and the question of whether a pagan could become a Christian without submitting to Jewish circumcision. Paul's authorship of Ephesians is accepted by this commentator without serious question. He thinks that it was addressed originally, not to a particular church, but as a kind of circular letter "to all the eastern churches." For Dr. Barclay this is the "supreme letter," and his preference for it is attested by the greater space allowed in the commentary. For example, 62 pages are given to the Galatians commentary and 149 pages to Ephesians. One wonders about this disparity.

Paul's authorship is accepted for all the epistles in the second commentary. He thinks that Philippians was originally written as one letter and the seemingly sudden break between 3:1 and 3:2 is to be explained by its personal character. The lovely aspects of the letter are well noted. In the commentary on Colossians considerable discussion is given to the question of the heresy at Colossae. He feels that the heresy was Gnostic in character and Paul knew that he must contend with this heresy lest Christianity be brought to the level of "a philosophy and a theosophy." The commentary on the Thessalonian letters is brief, probably due largely to the fact that for most Bible students these epistles hold less interest.

S.L.

SEX AND LOVE IN THE BIBLE by William Graham Cole. Association Press. 448 pages. $6.50.

Any book bearing the word "sex" in the title is bound to arouse interest among general readers. It is to be hoped that "secular" readers will be attracted to the present volume because of that appeal, for they will find themselves exposed to some very penetrating theological analysis as well as a knowledgeable acquaintance with sexology itself.

Dr. Cole, who is president-elect of Lake Forest College and currently professor of religion at Williams College, established himself as an authority on this subject by his earlier book, *Sex in Christianity and Psychoanalysis.* In this present work he seeks to find out what the Bible actually says about sex in its various phases. Here we find detailed analyses of the biblical references to human and divine love, sex attitudes and practices in Israel and in the early church, premarital sex relations, marriage, prostitution, adultery, divorce, homosexuality, masturbation, immodesty, rape, incest, bestiality. In a concluding chapter, "The Bible and the World of Dr. Kinsey," the author argues that the Bible sets forth a positive view of love and sex. In the biblical view, love is raised to its proper level, "rooted in eternity, in God himself and his love for his covenanted people." This saves "love" from descending to the "distorted and demonic . . . mere instinct and sensual lust . . . something subhuman."

Throughout its pages the book contains many useful summations of biblical theology in general. Dr. Cole shares the new interest in the Bible as the book of God's relationships with man and man's with God. Occasionally the reader may feel that the style is slightly journalistic and that the solid material is too often surrounded by interpretative comments. But publishers always have their eye on that "general reader," and this very detail may assure the book a larger audience than the scholarly world would provide.

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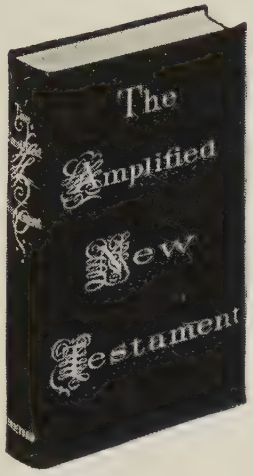

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We are fortunate to have Dr. Cole doing in this country something along the line of the "theology of sex" which Dr. Derrick Sherwin Bailey has been doing in recent years in England.

K.B.C.

THE NEW TRANSLATIONS OF THE BIBLE by E. H. Robertson. Alec R. Allenson, Inc. 199 pages. $2.50 (paper).

I began reading this book with prejudice. Why read a description of various translations? But I finished it with enthusiasm.

The author includes extensive quotations from various translations, so that the "feel" of each can be obtained. In addition, he sets forth the circumstances under which the work was done. It is interesting also to read, usually in the translator's own words, how each viewed his task and the goal which he had set before himself.

Many readers will be introduced to unfamiliar versions, including a Jewish translation of the New Testament!

For this reader the most exciting portion of the book concerns the excellent translations made by J. B. Phillips and E. V. Rieu (Penguin Books, Inc.). Here is the text of a BBC radio interview with these two men. The dialogue is delightful reading and ends on a note of high spiritual adventure. Read it for yourself!

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This is another volume in the series entitled "Studies in Ministry and Worship," and measures up to the high standard set by its predecessors.

J.S.

PRAYER

SECRETS OF ANSWERED PRAYER by Cyril H. Powell. Thomas Y. Crowell Company. 192 pages. $3.00.

The author of this splendid book presents the subject of prayer by depicting the discoveries made by some twenty men and women who have made prayer a way of power for their lives, and through them a source of helpfulness for others. Among the twenty are the following, all well known for their prayer life and for the books which have been produced by them: Leslie Weatherhead, Frank Laubach, Glenn Clark, C. F. Andrews, Studdert Kennedy, Stanley Jones, and Billy Graham. Each chapter tells of the significant contribution of one person and explains what we may learn from him; for example, Stanley Jones: Prayer and Surrender, Leslie Weatherhead: Prayer for Healing, Billy Graham: Prayer and Mass Evangelism.

Having been on a preaching mission with E. Stanley Jones, and having attended several conferences where Frank Laubach was the speaker, this reviewer can testify to the great influence of such men as they led large audiences in prayer. It was as though Christ came very near and prayer was real communication with him. This volume is highly recommended as a means to more effective prayer and to the various ways by which prayer may become more meaningful. Ministers will find here a veritable storehouse as they lead their people into God's presence, and laymen will find here guidance for their personal prayer life.

L.N.L.

POPULATION EXPLOSION

THE POPULATION EXPLOSION AND CHRISTIAN RESPONSIBILITY by Richard M. Fagley. Oxford University Press. 260 pages. $4.25.

Man's control of his powers of reproduction has become an extremely important subject within the last few years. Deep and important religious implications must immediately be studied if this subject is to be treated intelligently. Hence this book, written by a minister of the Congregational Christian Churches, is a Protestant's approach to the subject. Dr. Fagley is a graduate of Yale University. He was ordained to the ministry in 1939, and at present he is executive secretary of the Commission of the Churches on International Affairs. The Catholics have given their position more than once. It is time for the Protestant view to be given.

Strange as it may seem to some readers, this book is not a study of overpopulation. To the author and to the reviewer this is an ambiguous term. It ignores the possible improvement of underdeveloped resources. Christians do not look upon human beings as "surplus." On the other hand, rates of population growth may be dangerous in relation to rates of development. That is the problem which this book seeks to study from a Protestant point of view.

The author describes very well the explosion of the population, its causes, and its consequences. Then follows a reexamination of the Malthusian doctrine of population. A very interesting chapter describes the views of parenthood among the leading world religions. Chapters on views of parenthood as found in the Old Testament, the New Testament, the early church, in Eastern Orthodoxy, Roman Catholicism, Protestantism, and finally in the ecumenical movement conclude the book.

W.L.L.

OUR SENIOR CITIZENS

PLANNING HOMES FOR THE AGED by Geneva Mathiasen and Edward H. Noakes. F. W. Dodge Corporation. 119 pages. $12.75.

NURSING HOME MANAGEMENT by Ralph C. Williams, Margaret Bull Armstrong, J. Fred Gunter, Edith McCulloch, and Jack Stiller. F. W. Dodge Corporation. $8.50.

Here are two professional books which deal with a subject dear to the heart of the Christian church. Long before the state and the general public awakened to the need of special care for those of declining years of church, under the leadership of its devout servants planned institutions to care for those in this group. Today the number of such homes in America runs to many thousands. It is pleasing to note that homes operated by local churches and denominational bodies make up a good percentage of such institutions. It is also pleasing to find that the homes established by church groups measure up well in efficiency and service.

Planning Homes for the Aged will serve well as a guidebook for those who guide the destiny of these homes. It discusses the value of locations and types of buildings desirable as well as the purpose and administrative problems. Through all the pages it keeps alive the conviction that the most important objective is to offer facilities which will enable the guests to appreciate that they are still personalities and not merely immates.

The volume is helped in usefulness by the inclusion of many layouts for homes which have been contributed by various architects.

It will prove a most valuable guide to those who have the responsibility of directing the homes for the aged.

Nursing Home Management does not concern the church as intimately, for the simple reason that, in our observation, few churches have interested themselves in setting up such homes. But every Christian and every person who deals with the problem of age knows that the value of such homes is recognized by our society. This book is not majoring in architecture and building lot layout. Rather it is concerned with the management of the institutions. The subjects discussed range from food to mental attitude, from finance to executive leadership. Like the book mentioned above, it does stress the need of treating those of mature years in such a way that they will understand that they still belong to the human race.

W.H.L.

HAPPINESS IS A HABIT **by Gordon Powell. Hawthorn Books, Inc. 157 pages. $2.95.**

Not every book written by a preacher is a volume of sermons. The author of *Happiness Is a Habit* is the minister of St. Stephen's Presbyterian Church in Sidney, Australia. Although he preaches to large congregations, one of his major interests is what we call counseling, and here we have a distinguished example of his work in that field. The present volume contains a dozen readable, practical essays based on the teachings of the Sermon on the Mount. Little is said about the biblical background, but it is evident in each of the essays. After quoting from Elbert Hubbard to the effect that "happiness is a habit; cultivate it," Dr. Powell takes up the matter of ways and means of achieving it.

The twelve addresses here are reproduced as they were given, and along with each one is what the author calls "a tonic card." On the back of each of these cards is printed a paragraph of whole-

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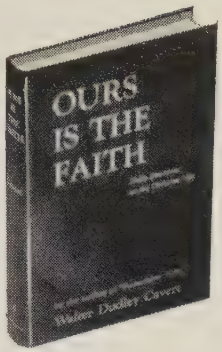

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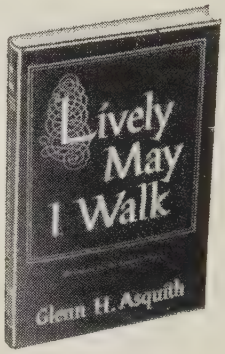

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some, workable philosophy of life: "What is in the conscious mind sinks down into the unconscious to influence our moods and our health. If we indulge in negative, resentful, unkind, or impure thinking, we become tense, unhappy, depressed, fear-ridden individuals. If we fill our minds with what is positive, worthy, and beautiful, we gradually build integrated, poised, power-filled lives. Health and happiness depend on positive thinking and faith."

On the other side of each set of cards there is a different inscription. Each chapter of *Happiness Is a Habit* has a tonic card printed at the end. For example, the chapter on big-mindedness is followed by a card containing Matthew 5:7 in the translation of J. B. Phillips: "Happy are the kindhearted, for they will have kindness shown to them." And along with this is the statement, "The good we do today becomes the happiness of tomorrow." Users are taught to place the card in a conspicuous place so that they will see it many times a day. Naturally each time they catch sight of its message, it will impress itself on them, and they will find themselves repeating it. This is an application of the principles of sound pedagogy to the teaching of applied ethics. Since in this case the tonic cards are printed at the end of the chapter, a copy of each one of them is provided on the inside of the book jacket. They can, therefore, be cut out and used according to directions.

L.H.C.

LUTHER

MARTIN LUTHER—WORD AND SACRAMENT, **edited by Abdel Ross Wentz. Muhlenberg Press. 389 pages. $5.00.**

Luther's Works, Volume 36, has been edited by President Emeritus Wentz of the Gettysburg Theological Seminary with the assistance of Professor Frederick C. Ahrens of Gettysburg College. In every detail, in quality of translation as well as introductory materials, this volume compares favorably with the others of this series of fifty-five which have been selected to present Luther's major works to English readers.

Wentz very appropriately considers Luther's "The Babylonian Captivity of the Church" (1520) as a prelude to a symphony on the theme of the sacraments. Slow to state his position, Luther was finally driven by his opponents to express his conviction that even as the Jews had been carried away from Jerusalem into exile, so Christians had been carried away from the Scriptures and into bondage under the papacy. In this longest single work in the book Luther discusses each of the sacraments and clearly gives the impression that he finds the abuses of the church most rampant in this area.

Having been forced to state his case, Luther went on through the next six years to write more specifically the component movements of his symphony. In "The Misuse of the Mass" (1521) he strongly condemned the withholding of the cup from the laity as unscriptural; and the following year he stated his position positively, advising caution and proper concern in "Receiving Both Kinds in the Sacrament" (1522).

In "The Adoration of the Sacrament" (1523) Luther sharply distinguished between an improper adoration as a necessity or work of righteousness and a proper adoration as an unconscious accompaniment of genuine faith and reverence. Luther promised Melanchthon as early as August 1521 that he would never again celebrate a private mass, and four years later he refined his position in "The Abomination of the Secret Mass" (1525). When Swiss and radical reformers stated their own views as those of Luther, he was forced to make a clear distinction in his "The Sacrament of the Body and Blood of Christ—Against the Fanatics" (1526).

There are biblical and subject indexes.

R.W.A.

LUTHER THE EXPOSITOR **by Jaroslav Pelikan. Concordia Publishing House. 286 pages. $4.00.**

The first thirty volumes of the projected fifty-five-volume series of Luther's works in English will be given to his exegetical writings. If the seven such volumes which have already appeared are a sample of those to follow, it is quite obvious that these scholars and translators are limited to brief introductions relating largely to critical problems of date and authorship and similar matters. How appropriate, therefore, that one of the editors of the series, Professor Pelikan of Chicago, should have prepared this unnumbered volume simply designated as a "companion" volume. Though this may have been fortuitous, it could be significant. The careful study of Luther's methods of exegesis and the principles and presuppositions underlying Luther's exegetical works makes this book a most

(turn to page 73)

A Children's Sermon

Be Glad You Are You

Taylor E. Roth*

Once there was a gnat named Nancy. She could fly in and out of tiny holes in screened windows. She was so tiny that people could hardly see her. But she was sad. "I wish," she sobbed to herself, "that I was bigger. I wish I was a mosquito."

Once there was a mosquito named Mickey. Mickey had graceful wings and a stinger that was sharper than a tack. Mickey was a cutup. He liked to land on fat ladies' necks when they tried to snooze in the sun; and when they slapped at him and missed, he would laugh. But one day he was crying. Why? "Because," he said, "I want to be able to sting people harder. Oh, I do wish I was a bee!"

Once there was a bee named Bob. He could blast off faster than any other insect around. He jetted here and there like the wind. He spent much time looking for sweet flowers, for he owned the nicest honey factory you ever saw. But he used to worry a lot. He worried because he couldn't make as much noise as he would like. "How I wish I could roar like a June bug!" he would sometimes say with a sigh.

Once there was a June bug named John. He was not very beautiful, but he had fun. When people tried to sleep, he would bang against their windows. "But I'm so ugly and clumsy," he thought to himself. "I wish I was a butterfly, beautiful and graceful."

Once there was a butterfly named Beano. He had the prettiest wings you can imagine, and they glittered in the sun. The only trouble was that all the boys and girls tried to catch him. Sometimes he used to say, "I wish I wasn't so pretty; then children would leave me alone. I wish I was as ugly as a June bug."

When the next annual insect convention was held, the president, Mortimer the Moth, a very rare and distinguished specimen, noticed that none of the insects were smiling. He told his best jokes, and no one even snickered. He felt so bugged that he finally said, "Did all of you folks get singed in a candle flame? Or do you have flypaper on your wings? What's wrong anyhow?"

The little gnat raised her voice and said, "I can't laugh. I'm too small. I want to be a mosquito." And the mosquito got up and said, "Wait a minute. I can't laugh either, not even when I bite fat ladies' necks. I want to sting harder. I want to be a bee." Just then the bee raised his wing to speak. "Don't wish you were me," he said to the mosquito. "I hate myself. I'm too quiet. I want to be as noisy as a June bug." With that, the June bug cleared his big throat and said, "Brethren, cease the commotion! It is no good whatever to be a June bug. I would give my right antenna, if I had one, to be a butterfly." At that, the butterfly got up. One wing was torn from trying to escape the hands of a little girl who had recently caught him. "I'm miserable," he said, "just miserable. Everyone is always trying to catch me—even cats and dogs. I'd settle any day for being a plain brown and ugly June bug."

Just then there was a loud buzzing, and a large horsefly flew to the microphone. "Attention!" he demanded. Everyone looked up and listened, because he was the smartest insect of all, with the most horse sense. "Things have gone too far. It's time to stop wishing we were some other insect. I make a motion that from now on, all insects be glad to be what they are." A hornet seconded the motion, and it passed unanimously. A moment later, when all the insects were led by a dragonfly in singing their theme song, "Insects Forever," every bug joined in as well as every insect, big and little, pretty and ugly, and you never heard such a joyful buzzing in all your life!

(end)

*Minister, The Stratford Street Baptist Church, West Roxbury, Massachusetts.

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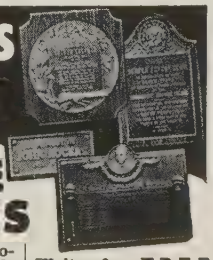

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Municipal Control Over

Church Signs

Arthur L. H. Street*

At the time a municipal zoning ordinance permitted erection of a church building in a residential district it contained no limitation on the right to maintain an identifying sign on the premises. After a neon sign had been installed, the city adopted a regulation to which the sign did not conform. Could the church corporation be legally required to remove the sign?

This question was answered in the negative by the Colorado Supreme Court in the case of Parkview Baptist Church vs. City of Pueblo (336 Pac. 2d 310).

The retroactive regulation which was declared not to be binding upon the church read:

> It is the ruling of this Board that church signs in residential areas shall be restricted to an area not to exceed twenty square feet; if lighted, it shall have indirect lighting and be placed as close to the building as possible.

The neon sign which previously had been installed was in the form of a cross. Upon the cross arm appeared the word "Parkview," and beneath this, reading downward on the upright portion, appeared the word "Baptist." The sign was twenty-seven square feet in size and was erected barely within the boundary lines of the church property, near a street intersection. The sign was twenty-five feet distant from the nearest part of the church building.

The Supreme Court reasoned:

> If any restriction upon the use of the real estate owned by the church here is to be discovered, it must be found within the language of Section 9 of the Zoning Ordinance. The first sentence of this section provides that "a use customarily incidental to a use permitted in a residence district shall be permitted when located on the same lot, . . ." This immediately raises the question of whether the use of a sign is "customarily incidental" to the operation of a church. We have no hesitance in asserting that an identifying sign is "customarily incidental" to the use of church property. It is a matter of common knowledge that most churches maintain a sign in a conspicuous place on or near the church edifice for the purpose of identifying the denomination of the church and otherwise informing the public concerning the worship services conducted therein. The provision in Section 9, which purports to prohibit an "advertising sign of any character" except those specifically mentioned, obviously relates exclusively to signs pertaining to residence properties and is not connected with, or related to, the operation of any of the permitted uses in a residence "A" zone other than property used as a one-family dwelling. It would be unreasonable to hold that a church, a school, a public library, a museum, or other public building could not use an identifying sign upon its premises.

We are in agreement with the conclusion of the city attorney in his advice to the Board, that the existing ordinance does not make provision for "the type and size of a church sign in a residential district." It is clear that the church has a right to display a sign upon its property, and it is equally clear that the legislative arm of the city had placed no restriction upon the right of the church to erect a sign of its own choosing. The Board of Adjustment is not a legislative body and has no power to adopt a rule creating restrictions upon the use of

*Gulfport, Mississippi. Mr. Street, an attorney, is a frequent contributor to "Church Management."

property when no such restrictions exist by ordinance. . . . By express provision of the Zoning Ordinance use of the property as a church was authorized. From the work of Yokley on Zoning Law and Practice (2d Ed.) Vol. 2, p. 14, section 248 we quote:

"One point is elemental, however, and should be emphasized. Whatever the district or zone may be, if a building located therein and its use are lawful, a sign advertising that is a proper accessory use and therefore permissible." See also Illinois Life Insurance Company vs. City of Chicago, 244 Ill. App. 185.

The trial court erroneously held that Section 9 of the Zoning Ordinance prevented a free exercise of discretion on the part of the church with relation to erection of the sign in dispute. That court considered the application which the church made for a permit as an application for a variance from the terms of said Section 9. It is true that, assuming that Section 9 applied to church property, the Board could grant a variance for a nonconforming use and as a condition to the granting thereof could impose terms. Upon this basis the trial court entered its judgment. We hold, however, that the ordinance failed to restrict in any manner the right of the church to display a sign, and thus procedures intended to gain consent for a nonconforming use were ineffective for any purpose. The church erected the sign in question at a time when there was no valid regulation on the subject, and no subsequently enacted ordinance of the city council could retroactively require the church to remove the sign in question.

(end)

ANOTHER DAY

Watery sun comes seeping through
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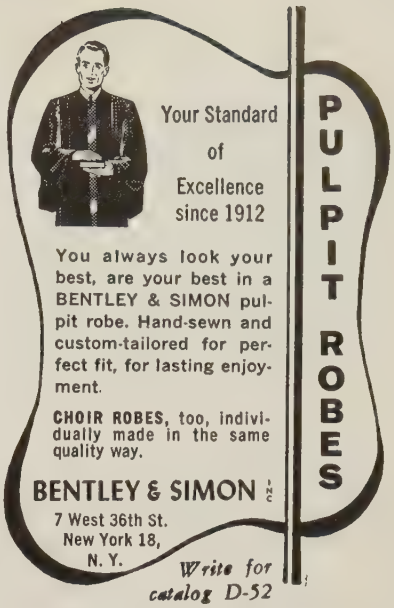
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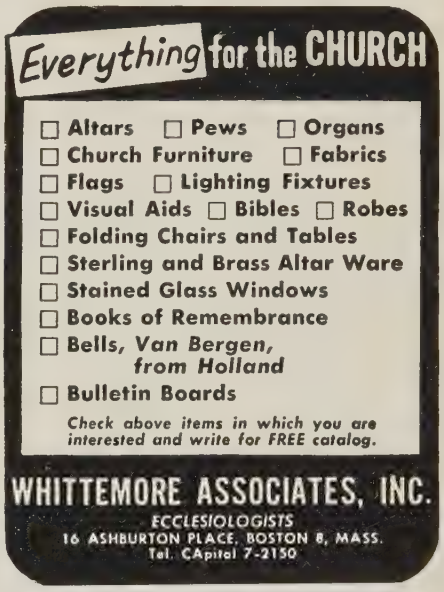
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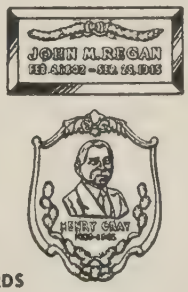

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(continued from page 45)

The Master in a Community of Faith, The Conqueror of Anxiety, The Saviour of the World, The Risen Lord. The final three sermons of the fourteen included deal with Easter, Pentecost, and Trinity. Robert Luccock reads constantly, and he remembers what is worth remembering in what he reads. He knows the power of unhackneyed illustrations and is master of a lucid, easy-flowing English style that is concise and readable without being ornate or cheap. Best of all, Luccock has a gospel, the gospel of Christ, and becomes excited in communicating it to others.

The Dark Road to Triumph by Clayton E. Williams, pastor of the American church in Paris, is a series of Holy Week sermons, including a group on the seven words from the cross and concluding with three fresh interpretations of the Easter event—The Easter Manifesto, The Road to Emmaus, The Easter Vanguard. I received this too late to recommend it for this year's Lenten reading, but it is the kind of book a Christian will be glad to have at any season of the Christian year. It is published by Thomas Y. Crowell Company for $2.75. These sermons would be interesting if only to learn what a cultured American preacher who has lived in the heart of France since 1933 believes to be the essential message of the church. They demonstrate that the universality of Christ is no mere phrase, that the word made flesh in Jesus comes with power on the Quai d'Orsay to exiles and tourists as on Main Street, Gopher Prairie, to rooted citizens. These messages are from the center of the Christian faith, by one who is a cosmopolitan in culture and a Christian by deep conviction and long experience.

When William Hamilton's guide to the four Gospels appeared in the Reflection Books paper-backed series in three volumes, I commended them in these columns. Now Association Press has combined the earlier editions into one hard-cover book. *The Modern Reader's Guide to the Gospels* by William Hamilton is an admirable introduction to the basic documents of the Christian faith, written by a theologian who can speak to beatniks, other theologians, and plain John Q. and Jane Citizen—helpfully and Christianly. This is an excellent book to circulate among laymen. Every church library should have copies. The price is $3.50.

Notable Quotes

Life has no frustrating power that God cannot use, does not use, to bring life's redemption through that cross. "This do in remembrance of me," he says. "Life cannot break you, cannot betray you, cannot frustrate God's purposes in you if you will let God's purposes be fulfilled in your broken, suffering, betrayed experiences.

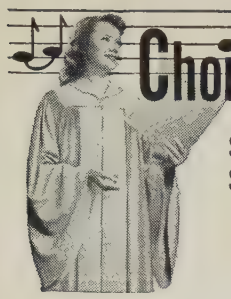
"Take in your hands life's suffering and defeat, born of loyalty to me," he says, "as I take this broken bread and this cup of crushed life poured out. Do not hold back! What you suffer in loyalty to me will become a source of God's power for you and for the world. Accept it and let God use it in you and in your life."—Clayton E. Williams, *The Dark Road to Triumph,* pages 24, 25.

* * *

The transformation of the dispirited and cowardly disciples into forthright evangelists, the very existence of the church and the New Testament—these facts receive an adequate explanation only when we go beyond the general statement, "Jesus conquered death," to the explicit and factual remark that *God raised Jesus Christ from the dead.* —William Hamilton, *The Modern Guide to the Gospels,* page 137.

* * *

A wonderful phrase comes from Lytton Strachey's *Eminent Victorians.* In writing about General Gordon, he says, "The Sunday before General Gordon started for the Sudan, he drove around



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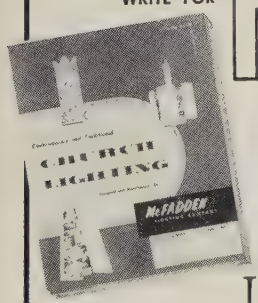

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London to a number of churches to take Communion as many times as possible, 'In order,' he said, 'to start this brim full of God.'" Would six Communions in one day supply more of God than one Communion? Hardly. But to begin every day and every enterprise "brim full of God" because we have been with Christ, feeding upon the promises which God made—this is to be fortified in the conviction that there is more than a blank at the center of life.—Robert E. Luccock, *The Power of His Name,* page 105.

* * *

I was flying home from London some time ago and sat next to a very attractive young lady. I did not plan it that way but neither did I object. It was a long polar flight and we had plenty of opportunity to talk. When she learned I was with the Church she told me her troubles, of which there were many. She had been through a broken marriage, a scandal, the loss of custody of her child. Then, I remember, she said, "I have tried everything—a little philosophy, a little psychology, a little religion." And I thought how typical she is of this generation. When you get into real trouble, try a little of this and a little of that and see if it can make you feel better. You might as well say, Try a little aspirin and then take a couple of sleeping pills.—Gerald Kennedy, *The Parables,* page 182.

Jest for the Parson

If anyone has better stories than a preacher, it is a Methodist bishop! Here are two from Gerald Kennedy:

"An old lady in a southern state was very improvident and when she had money she spent it in other ways than paying her bills. Now and again the water was shut off, the gas turned off, the telephone disconnected until she paid. There was a particularly cold spell one winter and the old lady turned a faucet one morning with no result. She telephoned the water company and said, 'Tell me, is I fruzz up or is I turned off?'"

"A preacher was lecturing before an annual conference and was upset by a deaf man in the third row whispering loudly to his companion: 'What did he say? What did he say?' His companion paid no attention until finally in exasperation he whispered loudly back, 'Keep quiet. I told you I'd tell you if he says anything.' That builds a preacher up!"

(end)

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The new Gehatronic, the electronic stencil cutter offered by Milo Harding Company, will copy any printed matter for money-saving reproductions. In addition, users can create their own paste-ups from clippings, other printed pieces, handwriting, and drawings. With scissors and rubber cement, many ideas can now be stencil duplicated. Churches will find this machine valuable for programs, bulletins, and letters of all kinds.

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The Monroe Company has recently published a helpful manual entitled *A Roofing Guide,* which describes and illustrates fourteen common roof problems and recommends repairs and maintenance to overcome each. Included are such common problems as flashing damage and blistered, torn, and open seams. Various roof types are covered in detail, and Monroe products available for complete roof protection are listed for each type.

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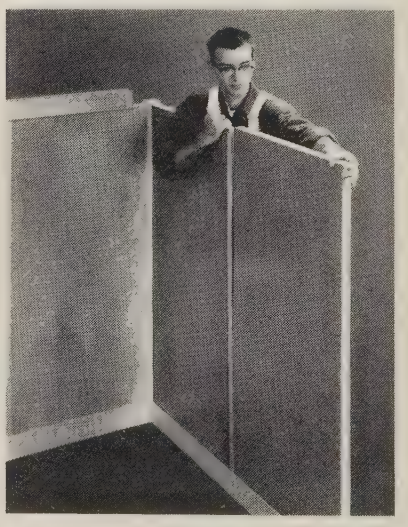

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A complete line of partition panels for movable partition systems has been introduced by Simpson Logging Company. The new Simpson partition panels are offered in birch, mahogany, and tempered hardboard surfaces in six thicknesses from 1⅜″ to 2¾″ and in standard sizes up to an eight-foot height. Tempered hardboard panels are available prime coated in 2′ x 8′, 4′ x 4′, and 4′ x 8′ sizes. Birch-faced and mahogany-faced panels are furnished in sizes 2′ x 7′ and 3′ x 7′.

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CHURCH BUSINESS IS GOOD BUSINESS

(continued from page 49)

3. Don't finance facilities that are not in keeping with the services rendered by the church. Investments and large outlays of money in kitchen and parlor equipment should not be encouraged unless the overall financing program permits such extravagance.
4. Don't finance a church whose physical properties fail to provide off-street parking, area parking for a community church, or high-rise parking for downtown churches if area parking is not available or is too costly. In this connection off-street parking facilities are a must for a downtown church to the extent that any church not providing such facilities should not be encouraged to undertake major financial programing. A downtown church can sometimes augment its income by building a high-rise parking facility to be used by the membership for Sunday and evening services and leased or rented for public use on weekdays.
5. Don't finance a rehabilitation or remodeling job which will cost more than new construction.
6. Don't finance a church whose budget does not include the amortization of the capital debt.
7. Don't begin the construction advances until the permanent financing has been arranged.

This is the basic policy which has brought to the National Bank of Commerce of San Antonio the distinction of being the leading bank of the nation in church building and recognition as an authority on church finance.

(end)

BOOK REVIEWS

(continued from page 66)

helpful companion indeed for every reader who would seek to understand Luther as a student of the Bible. This volume might appropriately have been numbered "0" or "-1," so that it would appear as the very first on the shelf and be read before the reader dipped into the exegetical volumes.

Here, then, Professor Pelikan places into the reader's hand the tools needed to understand what major place Luther gave to the Bible in all his study, what questions he sought to solve, and how he arrived at his conclusions. Part I of the book, devoted to the principles of Luther's exegesis, is a striking example of the significant place, often grossly underestimated, of exegetical study as the very basis of theology.

Part II is a case study of seven of Luther's texts relating to the Lord's Supper, showing how Luther, in his running controversies with both Roman and Protestant opponents, was constantly quarrying in the Scriptures themselves for his sources and guidance. This section in particular will be a great asset to those students who have begun the analysis of Professor Wentz's Volume 36 dealing with Luther's tracts on this same topic. Pelikan has done all Luther students a great service.

R.W.A.

GOD'S PEBBLE

The pebble of man thrown to the lake of life
Spreads ripples only God can understand.
From Eden came our ignorance and strife,
And we are willing for Eve to take our stand.
Are we not keepers of our brothers' souls?
Should not we watch each sparrow as it falls?
Should we not care to hear each wind that blows,
That we might, straining, catch God's whispered calls?
How much must we absorb and silent be?
Our hearts are full, yet peace they cannot find!
We beg that God our anguished stirrings see,
And take from us the weight that yields us blind.
But soon this pebble finds its resting sill,
And reaches depths where all is soft and still.

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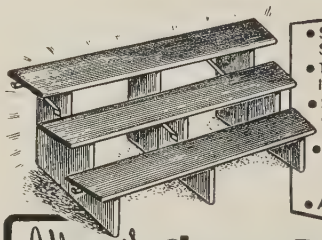

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Even if Income Is Tax-Exempt

Missionaries Must File a Tax Return

Glenn D. Everett*

The United States Internal Revenue Service has again reminded church administrators and mission-sending agencies that all United States missionaries living abroad must file an income tax return for the year 1959, whether their income is exempt from tax or not. Missionaries are given until June 15 to file their return, a two-month extension of the deadline taxpapers at home must meet.

All persons who have an annual gross income of $600 or more (or $1200 if over sixty-five years of age) must file a return at the nearest United States consulate or with the International Operations Division, United States Internal Revenue Service, Washington 25, D. C. This new rule went into effect in 1959.

Internal Revenue Service points out that even though the salaries of missionaries who have established a bona fide foreign residence during the entire tax year may be exempt from income tax, other income such as dividends, interest, capital gains, or personal funds derived from United States sources may be subject to income tax.

A new 1960 edition of *Tax Guide for United States Citizens Abroad* has been prepared and is available upon request and without charge from all internal revenue offices and all United States embassies and consulates. Church agencies would be well advised to send copies to all missionaries in the field.

Missionaries who are home on furlough are reminded that their income received while on furlough is now exempt from tax if they have previously established a bona fide foreign residence for the required period of time. This is true whether or not they intend to return to the field. Previously they were required to return in order to claim this exemption, but a 1958 ruling holds that all furlough income is actually earned by reason of service rendered abroad and will be so construed. This is a saving not to be taken lightly, and the individual missionary should consult his nearest internal revenue office to see if he is eligible.

Many returned missionaries may find that they are eligible for a substantial tax reduction on their 1959 income, even though they took up other duties upon expiration of their furlough.

(end)

*"Church Management" Washington correspondent.

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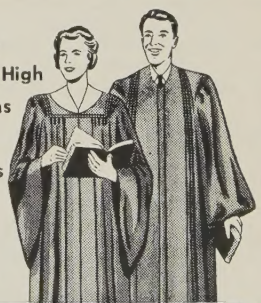

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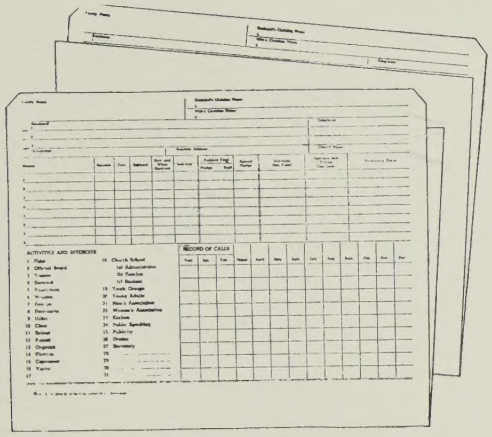
Efficient Records for the Modern Church

Thousands of new names will be added to church rolls during the coming months. The record forms offered here will help in the orderly administration of their religious activities.

Three new churches each week adopt the effective church record system described below.

FAMILY RECORD AND PERSONNEL FILE



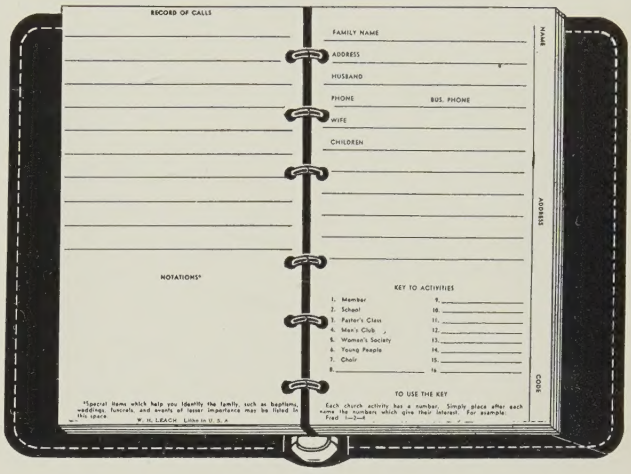
1. *Fits the standard size letter filing cabinet* (9½" x 11¾")
2. *Complete church record for each member of the family*
3. *Records pastoral calls*
4. *Provides a folder for supplementary family information, confidential counselling material, etc.*
5. *File may be transmitted to new church if membership is transferred.*

Price: 7c each

If you now have a filing case the complete system for a church of 100 families will cost but $7.00; a church with 200 families, $14.00; a church of 500 families, $35.00.

For systematic pastoral visitation there is nothing better than

THE PASTOR'S CALLING LIST



Simple, Economical, Efficient

The system consists of a 3½" x 6" family information card and a binder.

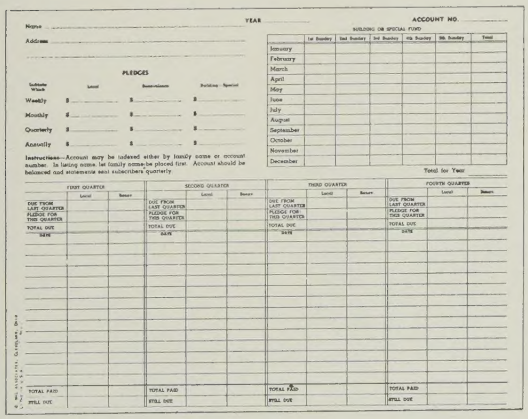
Binders come in three sizes. The ½" binder holds fifty cards. It sells for **$1.00** each; the ¾" binder will hold 100 cards; it sells for **$1.25**; the 1" binder sells for **$1.50.**

Binders are made from long-lasting black lexide.

The cards sell for **$1.10** per 100; 500 or more, **$1.00** per 100.

Use white cards for members; colored cards for prospects.

DOUBLE LIFE FINANCIAL RECORD



LOW COST: Each card, 6c; cost per pledge, 3c per year; $6.00 per 100; $60.00 per 1000

For Recording Weekly Contributions

LARGE SIZE . . . 9¼" x 11¾". *Large enough for easy, legible entries*

EASY FILING . . . *Fits the standard letter size filing cabinet*

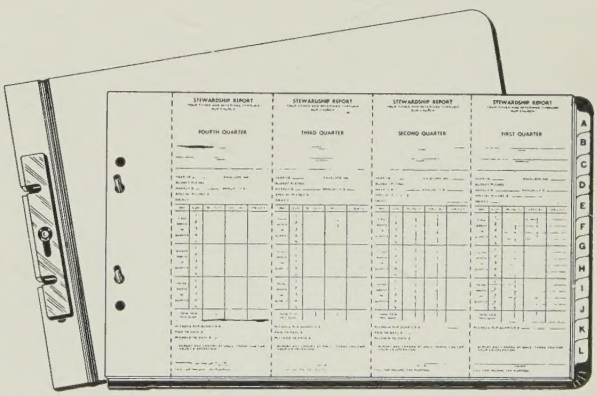
LONG WEAR . . . *Printed on a heavy white card stock*

THREE RECORDS IN ONE . . . *Three records, local, benevolence, and special, on one card*

TWO-YEAR RECORD . . . *Identical copy on both sides of the card*

COMPACT . . . *Five hundred cards take but six inches in your filing cabinet*

DIRECT ACTION CONTRIBUTOR'S RECORD



For churches which prefer to keep the weekly offering accounts in a binder. These sheets, arranged by quarters, are 14" x 8½" in size. They come in duplicate so that a quarterly report may be detached and mailed to the contributor.

Binder alone (with extension posts) $3.35
Alphabetical dividers $2.50
Sheets (in sets of two) 100, $2.25; 250, $5.00; 500, $9.75; 1000, $17.50.

Churches desiring imprinting of church name on these forms may write for price quotations.

When paying in advance add ten cents for each dollar of purchase price to share in postage costs.

SEND 25c FOR SAMPLES AND DESCRIPTIVE MATTER

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An organization recently launched a fund-raising campaign. Rolling up his shirt sleeves, the Board President devoted countless hours a week to the project. Meanwhile, who "took care of his store?" Answer: No one. There are just so many hours in the day. And that's one of the good reasons why organizations and institutions turn to the American City Bureau. We relieve you of the time-consuming details and give professional leadership to organizing . . . and running . . . your fund-raising appeals. Our booklet, "The Full Meaning of a Promise", tells how we help raise funds. For your copy, write: 3520 Prudential Plaza, Chicago 1, Ill.; 470 Park Ave. South, New York 16, N.Y., or 410 Forum Bldg., Sacramento 14, Calif.

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